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BIOGRAPHY.

MEMOIRS OF REV. DR. OWEN, CONTAINING SOME INTERESTING PARTICULARS OF HIS CONVERSION.

Dr. Owen was born at Stadham in Oxfordshire, in 1616. His father was minister of this parish, and reckoned a strict Puritan in those early days of reformation. The doctor early discovered an extraordinary genius, and made so quick a proficiency in his studies at school, that he was soon ripe for the university, being admitted into Queen's College, Oxford, when about twelve years of age; and when he was but nineteen, commenced Master of Arts, in 1635. He pursued his studies with incredible diligence, allowing himself for several years not above four hours sleep in a night; so that he soon had made a considerable progress in learning. Sometimes he would, for the benefit of his health use some recreations, but chiefly such as were violent and robust, as leaping, throwing the bar, ringing of bells, and such like exercises.

While he continued in the College, his whole aim and ambition was to raise himself to some eminence in church or state, to either of which he was then indifferent. It was his own acknowledgment afterwards, that being naturally of an aspiring mind, affecting popular applause, and very desirous of honor and preferment, he applied himself very close to his studies, to accomplish those ends he had so much in view; and he was ready to confess, with shame and sorrow, that then the honor of God or serving his country, otherwise than he might thereby serve himself, were most remote from his intentions.

About the time that Dr. Laud, archbishop of Canterbury, and chancellor of Oxford, imposed several superstitious rites on the University, upon pain of expulsion, Mr. Owen had then received such light, that his conscience would not submit to those impositions: however temporal interest might plead for compliance, yet other more weighty considerations of a religious nature prevailed: for now God was forming impressions of grace upon his soul, which inspired him with a zeal for the purity of his worship, and reformation in the church. This change of judgment soon

discovered itself on this occasion, and was observed by his friends, who thereupon forsook him as one infected with *Puritanism;* and, upon the whole, he became so much the object of resentment to the *Laudensian* party, that he was forced to leave the College.

At this period he was exercised with many perplexing thoughts about his spiritual state, which, joined with outward discouragements, threw him into a deep melancholy, that continued in its extremity for a quarter of a year; during which time he avoided as much as possible all intercourse with others, and very hardly could be induced to speak a word; and when he did speak, it was with such disorder as rendered him a wonder unto many. Though his distress and melancholy did not abide in that violence, yet he was held under very great trouble of mind, and grievous temptations for a long time; and it was near five years before he attained to a settled peace; in which space the all-wise God, who designed him for such eminent service, was perfecting his conversion, and at last brought forth judgment unto victory. His very great troubles and distresses of soul were succeeded by a great degree of lasting serenity and joy, which more than recompensed his past sorrows and difficulties.

The manner in which he obtained relief from his spiritual trouble is remarkable. He went one Lord's day with Mr. Owen, a cousin of his, to Aldermanbury church, with expectation of hearing Mr. Calamy. He waited for his coming up to the pulpit, but at length it was known that Mr. Calamy was prevented by some extraordinary occasion; upon which many went out of the church, but Mr. Owen resolved to abide there, though his cousin would fain have persuaded him to go and hear Mr. Jackson, then an eminent minister in the city, it not being certain whether there would be any person to supply Mr. Calamy's place. Mr. Owen being well seated, and too much indisposed for any farther walk, resolved, after some stay, if no preacher came, to go to his lodgings. At last there came up a country minister to the pulpit, a stranger, not only to Mr. Owen, but to the parish; who having prayed fervently, took for his text these words in Matt. viii. 26. "Why are ye fearful, O ye of little faith?" The very reading of the words surprised Mr. Owen; upon which he secretly put up a prayer, that God would please by him to speak to his condition. And his prayer was heard; for in that sermon the minister was directed to answer those very objections which Mr. Owen had commonly formed against himself: and though he had formerly given the same answers to himself, without any effect, yet now the time was come, when God designed to speak peace to his soul; and this sermon, though otherwise a plain familiar discourse, was blest for the removing of all his doubts, and laid the foundation of that solid peace and comfort which he afterwards enjoyed as long as he lived. It is very remarkable, that Mr. Owen could never come to the knowledge of this minister, though he made the most diligent inquiry."

How various and wonderful are the methods of divine grace in the conversion of souls! While some are brought by an easy and gentle progress to the knowledge and reception of the truth, and to the experience of that peace and joy which flow from believing, others are permitted to remain for a long time, under deep convictions, and distressing fears and perplexities, before they are lightened by looking to the great object of faith revealed in the gospel, and by coming to Jesus the Savior, find rest unto their souls. In these different arrangements, the sovereignty of divine grace is devoutly to be acknowledged. But in many instances of this kind, the wisdom of God is signally manifested, in adapting such dispensations to the character of the individual who is the subject of them, and to the services for which he is destined in future life.

Thus, in the case of Dr. Owen, by the uncommon distresses and deep humiliations through which in early life he was called to pass, his natural vanity and ambition were subdued, and his mind was formed to that unfeigned humility and self-denial which so eminently distinguished his future character. By this means he was also led to lay aside, in his popular discourses, all affectation of the pomp of human learning, and to preach the gospel with that plainness and simplicity, which is the peculiar excellency of an evangelical minister.

These painful exercises, which were finally brought to so happy an issue, were not only conducive to Dr. Owen's personal improvement, but also served to prepare him for superior usefulness as a minister of the gospel. Thus he was furnished with a rich treasure of experience, which qualified him in an eminent degree for instructing others, for giving proper advice and comfort to souls under spiritual distress, and for publishing to perishing sinners the riches of the glory of that mystery which is contained in the gospel. Thus he became so thoroughly acquainted with the anatomy of the human heart, and its various workings, under the several influences of sin and grace. The fruit of his experience in this view appears in all his practical writings, which have already contributed largely to the edification of Christians; and which will continue, doubtless, to be held in estimation, so long as a taste for scriptural and experimental piety exists.

Dr. Owen applied to his studies with great diligence, and with great success, under the mere impulse of vanity and ambition. But through the overruling providence of God, these stores of learning thus acquired, were afterwards consecrated to the service of the church. In his critical and polemical writings, he has illustrated the Scriptures, and vindicated the peculiar doctrines of the glorious gospel, with a sagacity and force of argument, which has never been surpassed. How similar to the case of Saul of Tarsus, who was brought up at the feet of Gamaliel, and not only profited above his equals in the learning then cultivated in his country, but was well acquainted also with the various lore of Greece and Rome! The valuable pur-

poses to which these acquirements were applied, after his call to the apostolical ministry, abundantly appear from his history and his writings.

But however useful in its proper place human learning may be, it can do nothing for relieving the troubles of the soul. Of this fact Dr. Owen had, in his own experience, the most convincing, though painful proof. Profound erudition, elaborate reasonings, the ornaments of style, the charms of eloquence, can neither remove guilt from the conscience, nor fill the heart with peace and joy. But the testimony of Jesus, delivered in all its simplicity, even by the feeblest instrument, is mighty through the power of God to the pulling down of strong holds, and healing the broken hearted. Had relief been obtained in consequence of hearing Dr. Calamy, or any other of the renowned preachers of the day, there might perhaps have been some danger of appreciating too highly the power of the instrument. But the preacher is so obscure, that he cannot be found out. "The treasure is in earthen vessels, that the excellency and power may be of God."

Let no faithful minister of the gospel be despised or discouraged, however obscure his station in the church, or however inferior in gifts to many of his brethren. The great Lord gives talents to his servants according to his own good pleasure, and assigns to each of them his proper place. The services of all are necessary; and the most unlikely instruments may be remarkably blessed. An Owen may be profited by the labors of a man far inferior in talents to himself. Let no faithful minister decline a fair and regular opportunity of preaching the gospel. Certainly it is not duty obstrusively to interfere with the province of another. Discretion and conscience must decide in particular circumstances, as to the propriety of the call. But when a just occasion offers, let it not be declined. On circumstances apparently insignificant and casual, important consequences often depend. The relation of events to one another, though unperceived by us, is perceived and determined by God. His counsel shall stand, nor can his gracious purposes be frustrated by men. But if a minister, through love of ease, or any other improper motive, neglect an opportunity of usefulness which he might have improved, precious souls shall be convinced, converted, comforted, or confirmed, but no share of instrumentality in accomplishing these blessed effects shall be his. Let no faithful minister be unduly discouraged because he perceives not the immediate visible fruits of his ministerial labors. It is certainly desirable in a high degree to observe the effects of a divine power accompanying the ministrations of the gospel; but the minister who studies to approve himself to God, has good reason to hope, that he shall not run nor labor in vain. It is probable, that some, perhaps many, are growing up in knowledge, and faith, and holiness, and comfort, and meetness for eternal life; and that like the honored servant of Christ, who preached in Aldermanbury church, on the occasion to which these reflections

refer, he shall meet with some in the world of glory, whom he never knew on earth, who shall be to him for his glory and crown of rejoicing, throughout the ages of eternity.

RELIGIOUS COMMUNICATIONS.

THE NATURE AND OBLIGATION OF RELIGIOUS VOWS.

(Continued from page 171.)

The nature and obligation of religious vows were considered in my last number. The serious addresses to several classes of persons who are under solemn vows to God, promised as an application of this subject, follow.

I begin with those, who have vowed to God in the highest sense, I mean, complete Christian professors and communicants. Besides your early baptismal dedication, in which you were passive, you have personally put your hands and seals to the obligation; you have done it in the face of day, in the presence of God, angels, and men; to all of whom you have practically appealed, as witnesses of the transaction. Accordingly, the articles of this covenant between you and your Maker have been registered, so to speak, among the standing records of heaven and earth, to be produced either for or against you in the day of judgment. If it shall then appear that any of you were induced to a religious profession and attendance on Christian ordinances by a regard to custom and reputation, or to worldly convenience and interest, by the mere influence of surrounding example or solicitation; that you took shelter in the visible church merely as a refuge from present remorse, or future punishment, and have employed its external ceremonies as a substitute for inward holiness, as a veil or compensation for habitual neglect and disobedience in other respects; or that you have, on the whole, proved unfaithful to your solemn vows; in either of these cases what aggravated confusion must cover your faces! That holy name, which you have hypocritically profaned; that table of the Lord which you have polluted and disgraced, that heavenly religion, which you have exposed to contempt, the church of Christ, whose interest and honor you have wounded; those sincere Christians whom you have grieved, and those enemies of righteousness whom you have hardened by your unfaithfulness; all these will combine their testimony to convict and condemn you. If you would escape so dreadful a condemnation, and appear with boldness before the Judge of the world, resolve to pay your vows in future in a better manner than heretofore. Be persuaded to this by all the temporal and spiritual mercies you have received; by the distinguishing privileges and obligations, which result from your covenant relation, and frequent sacramental opportunities. Let these cords of love bind your

hearts to your infinite Benefactor, and engage you to renewed zeal and activity in his service. Aspire, to be distinguished from the world by a holy and edifying conversation, as much as ye are by your sacred profession and privileges. Especially distinguish yourselves by that noble badge of Christ's disciples, brotherly love, by cherishing a tender sensibility, and ardent zeal for each others welfare; by readily giving and receiving fraternal instruction and counsel, reproof and admonition; by laying aside every appearance of an envious, vindictive, censorious, and slanderous Spirit; by executing in a gentle, yet resolute, manner, the prescribed laws and discipline of Christ's kingdom in their fullest extent. By such a conduct we shall honor GOD, religion, and ourselves; strengthen and beautify the church of Christ, and be ripening for a blessed union with the church of the first-born in heaven.

Let me now address the subject to those who have recognized their baptismal dedication, and yet neglect the dying command of their professed Master and Sovereign.* I would ask such persons, have you not publicly chosen Christ for your King, his laws for your rule, and his atonement for your salvation? Was not this the language of that solemn transaction, in which you publicly announced your faith in, and obedience to Christ? And yet you all neglect one of his plainest and most interesting precepts. Yea, there is reason to fear that not a few, who make this profession, live in the general neglect of religion in their closets, families, and daily conversation, and that they employ what is styled the baptismal covenant merely as an instrument of obtaining baptism for their children, that they may avoid the disgraceful imputation of singularity, and of heathenism in a Christian land. Thus they sacrifice the holy name of Jesus to the idol of private honor! Is it not a tremendous spectacle, to see a rational creature solemnly vowing allegiance to Christ; while he uniformly refuses to obey him? GOD and your own consciences can best tell, whether your neglect of the ordinance of the Lord's Supper, proceeds from careless indifference, or serious, distressing scruples of conscience. If the former, it is plain that your pretended covenant with GOD, was but an empty compliment; and that it would have been far better never to have vowed, than thus to sport with solemn engagements. At best, religious promises of such persons as you are, were the offspring of short-lived, serious impressions, which have vanished *as the morning cloud and the early dew*, and have left your minds more hardened than ever; or of sudden, inconsiderate and self-confident resolutions, which hurried you, like the foolish builder, to engage in a religious profession, without first counting the cost, and without heartily seeking and securing

* The writer of this communication, we presume, supposed that the Panoplist and Magazine, would fall into the hands of many to whom the following address would be applicable. For the sake of such of our readers we admit it, without intending, however, to convey any opinion of our own, either for or against, the practice, which renders such an address appropriate. In respect to this practice there is a diversity of opinions in our churches, with which we wish not, at present, to intermeddle. EDITORS.

that stock of divine grace, which is necessary to your finishing the spiritual fabric. Let me therefore exhort you to remember the awful doom which the Bible denounces upon those, who put their hands to the plough and look back, who seem to begin in the spirit, but end in the flesh, who draw back from hopeful beginnings into a cold and perhaps contemptuous neglect of christianity; remember the terrible language of the King of Zion to the Laodicean professors for being lukewarm, or indifferent in their spiritual concerns. In short, consider that your unfeeling and indolent spirit, which prevents your obeying Christ in *all* his instructions, is itself a very criminal and dangerous state of mind, that it affords no excuse for neglecting any divine command; that it unfits you to perform any duty acceptably, and especially to meet an aproaching death and judgment with confidence and peace. And can you rest in such a condition? Can you quiet your consciences with such an excuse? O lay these considerations to heart; awake from your stupor; give to God the fervent affections of your souls, and then be honest.

If the latter, if your neglect of the Lord's Supper proceeds from serious scruples of conscience, I shall only say, those who are scrupulously afraid of coming to the table of Christ, lest they should incur guilt and danger by unworthy receiving, ought at least, to be equally afraid of bringing guilt and danger upon their souls, by sinfully neglecting it; for those who have the most humbling and tender sense of their own unfitness and unworthiness, are, generally speaking, the very persons, who have the best qualifications for, as well as the most need of this comforting sacrament, and may expect the most sensible relief and benefit from it. Let such fearful souls, therefore, impartially inquire, whether amid all their humble complaints, they have not a real and steady desire to honor their Master, and to be conformed to his example and will; whether sin be not their greatest burden, and duty their greatest delight; whether an interest in the holy salvation of the gospel be not the object of their supreme concern and pursuit? If so, let them resolve to dismiss their old excuses and delays, and to complete the payment of their Christian vows. Let me then urge those, who have thus far vowed to God, to take this great subject into their immediate and mature consideration, and to dismiss their old excuses and delays and complete the performance of their vows of Christian engagements.

Permit me in the next place to descend a step lower, and to call upon all baptized persons to recognize and fulfil their baptismal obligations. By this initiating rite, you were visibly marked and set apart for God, and entered into his family. As the infants of God's professing people under former dispensations, were always admitted into his covenant and church with their parents, and as circumcision was then a bond upon both to keep the whole law; so under the Christian dispensation the promise is still to us and our children; and baptism is equally a bond upon both to observe

the whole gospel. As Christian infants are capable subjects of covenant obligations and privileges, equally with Jewish; so the evangelical dispensation no where repeals the ancient charter in this particular, but implicity, if not expressly, confirms it. The right of parents to lay their children under civil engagements to men has never been disputed; much more then have they authority to bind them to God, who has a previous and absolute property in, and dominion over them, as his own reasonable creatures. I may add that many children have undoubtedly been consecrated to Jehovah by the private act of their parents, though the latter have been hindered by their religious principles or fears from presenting them to the baptismal ordinance. Let me then beseech those who have been early dedicated to God, especially children and youth, to consider seriously both the duties and privileges which result from their early consecration and covenant relation to their Creator. Can you bear the thought of slighting and defeating the condescending grace and tenderness of God and your Redeemer towards you, in admitting you to this near and comforting relation; of frustrating the peculiar engagements, labors, and prayers of the church, of your parents and minister, for your everlasting salvation, and of breaking asunder the very special and sacred bonds, which oblige you to be good and happy? Can you hear Christ saying, suffer the little children to come unto me and forbid them not, without feeling yourselves allured into his arms; without replying, "To whom shall we go but unto the blessed Jesus, for thou hast the words of eternal life." Let all these considerations, my young friends, allure and constrain you to give your personal consent to the covenant of God, into which you have been baptized, and to distinguish yourselves from the children of pagans and infidels, by an early and striking display of Christian virtue and piety. Can you bear to think that such favored children, as you are, should be little or no better than those wretched young creatures, who either know nothing of God and Christ, or who are early taught to deny or blaspheme these glorious names? Do you not feel thankful that you were not born and educated in a country where Christian sabbaths and sermons, ministers and ordinances, are either unknown or wholly slighted? If your Christian baptism and education are privileges, will not God call you to account for your improvement of them? And will it not be far worse in the day of judgment for careless and wicked children of godly parents, and of Christ's visible church, than for those of ignorant heathens and unbelievers?

Those parents who have devoted their children to God, are likewise called upon to fulfil their vows, for favoring their consecrated offspring with the best instructions and government, examples and prayers. This is a debt which they owe to God, to the church, to the world, to unborn posterity, to their own souls, as well as to their beloved children! To bind parents to the payment of it is one principal design and advantage of infant baptism. If this debt were

faithfully and generally discharged, there would be no room for opposers of infant baptism to ask, what profit is there in sprinkling an unconscious infant? We might confidently reply, and appeal to facts for the justness of our answer, *much every way;* for hereby our children have the best security of a Christian education. And in this way, by the promised special blessing of a covenant God, they are generally formed to piety, usefulness, and happiness.

In the life of that distinguished servant of Christ, the Rev. Philip Henry, written by his no less eminent son Matthew Henry, it is recorded, that, "in dealing with his children about their spiritual state, he took hold of them very much by the handle of their infant baptism; and frequently inculcated that upon them, that they were born in God's house, and were betimes dedicated and given up to him, and therefore were obliged to be his servants: Psalm cxiv. 16, "I am thy servant, because the son of thy handmaid." This he was wont to illustrate to them by the comparison of taking a lease of a fair estate for a child in the cradle, and putting his life into it. The child then knows nothing of the matter, nor is he capable of consenting. However, then he is maintained out of it, and hath an interest in it. And when he grows up and becomes able to choose and refuse for himself, if he go to his landlord and claim the benefit of the lease, and promise to pay the rent, and do the services, well and good, he hath the benefit of it; if otherwise it is at his peril. "Now children, (would he say) our great Landlord was willing that your lives should be put into the lease of heaven and happiness; and it was done accordingly by your baptism, which is the seal of the righteousness, that is by faith; and by that it was assured to you, that if you would pay the rent, and do the service, (that is, live a life of faith and repentance and sincere obedience) you shall never be turned off of the tenement: but if now you dislike the terms, and refuse to pay this rent, this chief rent, (so he would call it) for it is no rack, you forfeit the lease. However, you cannot but say that you had a kindness done you, to have your lives put into it."

"Thus did he frequently deal with his children, and even travail in birth again to see Christ formed in them: and from this topic he generally argued, and would often say, "If infant baptism was more improved, it would be less disputed."

The growing inattention of parents and churches to this benefit and obligation of infant baptism, and the consequent rapid decline of order and religion in the families and among the children even of Christian professors, are among the darkest symptoms of the present day, and call aloud for immediate remedy.

With respect to those parents, who have themselves been baptized, and who yet have never given up their offspring in baptism, such are reminded that even you are under solemn engagements both to God and your children. For your own early baptism and covenant relation to the Most High, made it both your duty and privilege publicly to avow this relation and en-

tail it as a rich inheritance upon your seed. This obligation is not cancelled by your sinful neglect to fulfil it. Every prayer, which any of you make for your children, every instance of your requesting prayer or thanksgiving on their behalf, in public or private, every secret resolution or open promise, which you have made respecting them in moments of danger, of sickness, or bereavement, all these are recorded in heaven, as so many vows, which God is tenderly inviting you to pay.

Finally; our subject applies itself generally to all classes of readers, to all who style yourselves Christians in distinction from Deists. In this sense, at least you call Christ Lord; why then do any of you neglect to do the things which he commands? If you own the Bible to be the word of God, why do you not obey it? Why do any of you treat your Maker and Redeemer, your fellow men or yourselves, in a manner which is condemned by your own principles? Does not the professed belief of such momentous truths and obligations, as are contained in revealed or even natural religion, carry in it a solemn engagement to a virtuous and pious behavior? Where then is the boasted sincerity, or consistency of those who trample upon this engagement? With what an ill grace do the openly profane ridicule the pretended hypocrisy of church members, when their own conduct exhibits the same odious features? I may also ask such persons, whether they have never prayed or vowed to God, in some tender, serious, or alarming moments? Now is it consistent or right to pray against sin and temptation, and yet continue to cherish both; to pray for the Holy Spirit, and yet fight against him; to ask for life, health, and prosperity, and yet go on to abuse these blessings; to promise reformation in a season of distress, and when God has finally delivered you, to forget both him and your own engagements? Is it consistent to join with God's people in the weekly solemnities of the sanctuary, while your allowed practice before and after these exercises, directly contradicts them? Let those whose consciences charge them with such conduct, consider seriously these shocking instances of trifling with their Maker, and henceforth act an honest and rational part.

To conclude; the present state of the christian and infidel world, and the great events of Providence at this day, compared with the prophecies of Scripture, loudly call upon all the friends of religion to make a public, firm, and united stand on the Lord's side; to come out from the anti-christian world, and be wholly separated from her sins, that they receive not of her plagues. The great King of nations and of saints, is emphatically saying at this eventful period, "Behold I come quickly; blessed is he that watcheth and keepeth his garments." Providence is now awfully teaching us that there is no security for ourselves, for our children, for our country, or the christian world, but in the revival of a strict, courageous, and invincible adherence to the gospel. Let us then unite our fervent prayers for the general revival of such a spirit. Let us

thankfully rejoice in the appearance of such a revival at home or abroad. Let us all, by a faithful performance of our Christian vows contribute our utmost towards the arrival of that approaching and happy day when Christ's kingdom shall fully come and extend its blessed influence throughout the world. T.

ON ORDINATIONS.

Messrs. Editors,

HAVING been a subscriber for your monthly publication, I have often been pleased, and, I hope, edified with its contents. Though the subjects brought to view at one time, and another, have been various, and many of them highly interesting, I should have been gratified had some able pen considered the subject of ordinations, and pointed out in what manner they ought to be conducted. A knowledge of human nature, will teach us, that custom is not without effect in religious, as well as in civil concerns. It has, for a course of years, been customary, at the ordination, or installation of a minister, to make an entertainment for those who compose the council. Individuals have also provided for their friends, and others who have attended on the occasion. In some instances, a ball has been appointed in the evening, that the day may be closed with mirth. When a serious mind contemplates the solemnities of this occasion, and calls up to view the conduct of primitive saints, must he not experience painful reflections? Is such conduct becoming the followers of the meek, the lowly Jesus? Is it congenial to the spirit of his gospel? In the Acts of the Apostles we read, "When Paul and Barnabas ordained elders in every church, and prayed, *with fasting*, they commended them to the Lord, on whom they believed." xiv. 23.

Elders or ministers then were formally set apart to the solemn work by fasting. The manner in which ordinations at the present day, are conducted, cannot therefore be considered as according with apostolic example.

It may be said, "the church of Christ is now in a different state from what it was in the times of the apostles." That the ordination of a minister is a joyful occasion. If these things be granted, it will by no means justify the conduct above mentioned. Can Christians express their joy in no other way, than by feasting and mirth? Is not such conduct more consonant to the spirit of those times, when Bacchus, Venus, and others were called gods, and worshipped, than to the present enlightened age of christianity? Few events are so highly interesting and solemn as the setting apart one to the work of the ministry: so great and weighty is the charge committed to such, that even an apostle exclaims, "who is sufficient for these things." Surely then every thing connected with the transaction ought to be conducted in such a manner, as may solemnize the minds of minister, and people.

If it be allowed, that the religious performances in public are appropriate to the occasion; it may be asked, what propriety is there in passing from the solemnities of the sanctuary, to the

house of feasting? From the prayers and praises of God's house, to a sumptuous entertainment? Is not such a scene calculated to eradicate every solemn impression, which may have been made on the minds of the clergy and of the laity, to dissipate serious thoughts, and to produce such sensations, as are not congenial to the interesting occasion? Our Savior declared, that "his kingdom was not of this world." He called his disciples "the light of the world." Those who are his friends ought to manifest a spirit becoming so dignified a character. To pass from one of the most solemn transactions in the world, to *a feast*—to spend and close a day, the events of which relate *to the glory of God*, and *the eternal interests of immortal souls*, in hilarity and mirth, must appear to a serious, contemplative mind, highly improper. For the honor of christianity it is desirable that ministers and people would seriously reflect on the subject here suggested; that they would in future exert themselves in their respective spheres to discountenance a practice so contrary to the example of primitive saints, so injurious to christianity, so painful to numbers, who wish the followers of the Lamb would let their light so shine before others, that they might glorify their Father who is in heaven. A.

UNION OF UNITARIANS AND JEWS.

We wish to draw the attention of our readers to the following Remarks, extracted from AIKIN's Review* of the "Transactions of the Parisian Sanhedrim, or acts of the Assembly of Israelitish Deputies of France and Italy, convoked at Paris by an Imperial and Royal Decree, May 30th, 1806. Translated by Kirwan. EDITORS.

AFTER mentioning the change produced in the christian world by the *Reformation*, he proceeds thus,

"Perhaps a still more momentous revolution is approaching, and Christianity upon the Continent, is about to be once again reduced to the judaism, in which it began. *The German Socinians have long contended, that Jesus Christ was but a Jew philosopher*, educated at Alexandria and thus prepared to adopt that amalgamation of platonic and judaic opinion, in which the peculiar character of his doctrine principally consists. They consider him as a human reformer of the Jewish church, who favored the dismissal of its local rites, and gave the sanction of his wisdom to its fundamental doctrines concerning God and an hereafter. The industry of his zeal and the inspiration of his eloquence, attached numerous disciples to the promulgation of his tenets; the efficacy of his instructions, and the example of his morality, deservedly ranked him with the greatest prophets of his country. His wonderful resurrection, no longer denied by the Jews of Germany, has ceased to be a stumbling block, or obstacle, to the meeting and *union of the Unitarian and Jewish churches*; and thus an identity of belief has overspread, under the auspices of the professors *Eichhorn* and *Paulus* both the Socinianizing protestants of the continent and the Jews.

* Vol. VI. 1807. p. 346.

Similar opinions have made great inroads in the Catholic church: Italy has its Geddes as well as England: De Lacy and his friend Gregoire are allowed to prompt both the councils of the Gallican church, and the transactions of the Parisian Sanhedrim: and it will soon be found when the Jews have accepted a Presbyterian form of church government, that a leading minister of the protestants, a Marron for instance, could with equal propriety officiate in the church of St. Thomas, or in the Synagogue.

To this state of things the government of France is gradually drawing the various sects of its European empire. A systematic disposition may be traced to organize the religion of Rousseau, and to prepare its general substitution to the established but decaying superstition. It is probable that the ensuing pope will be selected from among the votaries of the judaizing reformers, and a general council of Christendom may perhaps be called at Rome to confirm the unity of the Godhead, by the authority of a papal bull. A most important and well devised step toward this great change, was the convention of a Jewish Sanhedrim at Paris, which has been so managed, as exactly to obtain from the Jews a concession or dereliction of those few peculiarities, which unfitted them for an immediate, entire comprehension in the new projected universal church. They have been induced to acknowledge that their laws concerning marriage and divorce are subordinate to those of the magistrate; that their dietetic peculiarities may be dispensed with during military service, and ever during absence from home: that the ecclesiastical constitutions of the Jews may vary with times and places, and is not hostile to a Presbyterian mode of government: and that the prohibition, or permission of usury in certain cases, respects charitable loans, and not commercial intercourse. In return for these satisfactory explanations, the government has been induced to confer pensions on the Jewish clergy, who are now patronized by the French sovereign with the same liberality as the Catholic and the Protestant clergy. A co-establishment of all the biblical sects has been thus realized in France."

The plan of church government adopted for the Jews of France, with other interesting transactions of the Parisian Sanhedrim, may be found in the Panoplist for October, 1807, p. 229, &c.

AN ANSWER TO THE QUESTION, BY WHAT AUTHORITY ARE YOU CONVENED FOR RELIGIOUS WORSHIP, THIS DAY, NOT BEING THE SABBATH, WHEN THE COMMAND OF GOD IS, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK?

This question supposes, that the command of God; Exodus, xx. 9, forbids all public worship, *all meetings* for *prayer*, *all religious conferences* on any one of the six days of the week, which are appropriated to secular business, and makes it our duty to perform religious service, in a public, social manner, on no day, but on the Christian sabbath.

It is asked, whether this command of God does authorize any one to say, that all public religious meetings are a nuisance, when holden on other days of the week, besides the sabbath?

Here the first inquiry is, must we so construe this command of God respecting the sabbath, as to make it our duty to labor for six days without intermission?

If it be so rigidly construed, are we not prohibited from many acts of humanity and utility? What authority then have we for attending upon funeral solemnities, when we are commanded to be employed in labor? What authority have we for meeting with our friends and spending with them, a portion of time in useful conversation, when we are commanded to be in worldly business? What authority have we for retiring to our closets, and spending a portion of our time in devotion, when we are commanded to be working with our hands? We are commanded to pray daily; but if we may do nothing but work with our hands on the days set apart for labor, we have no time given us for secret or social prayer, except it be on the christian sabbath. It is evident therefore, that God does not command us to work six days without intermission. Some duties may necessarily call us off from secular occupations. One command of God is not to be construed in such a manner, as to destroy another. The service which God requires of us is a reasonable service. No duty can be immediately incumbent upon us, unless we are at liberty as to time, immediately to perform it.

The next inquiry is, whether there is any moral unfitness, in worshipping God on Monday, Tuesday, or any other day of the week? Is divine worship in the nature of things, unsuitable for secular days? God is as much entitled to our worship on one day of the week, as on another? Doubtless then there is nothing unfit, in the nature of things, in assembling for religious exercises on any day of the week.

The question before us, may receive further illustration, by adverting to the practice of the Jewish church. Did the Jewish church meet for religious worship, on other days besides the Sabbath? It certainly did. That church had three great festivals in a year, some of which continued for seven days. At these festivals, the Passover, the Feast of Pentecost, and the Feast of Tabernacles, all the males, were required to give their attendance. We find that Solomon, at the dedication of the temple, collected together the Jewish nation in general, and held a feast for seven days. In these festivals, the people were employed, more or less, in religious exercises. At these seasons, sacrifices were offered, *prayers* were made, the *law* was read, and the *praises* of God were sung. Therefore the command which required the Jews to work six days did not forbid their assembling for religious worship on any of those days. They might assemble at their stated festivals, and they might assemble at other times besides the weekly Sabbath, when there was any special occasion for it. Indeed the law requiring the Jews to work six days did not prohibit their meeting for public worship

on any day of the week, when the voice of Divine Providence, or their obligations to God, required them to do it. If then this law of God was not a prohibition of religious exercises on a day which was not the weekly Sabbath, we are not forbidden to meet together for public worship, on any day of the week, when it may be convenient for the purpose.

Let us next inquire what authority we have for meeting together for prayer or religious exercises, on any day of the week, when there is occasion for it? Here we find example for our authority. The disciples of our Lord and their christian brethren for some time after his ascension, met together every day for prayer and other religious exercises. "And they continued daily with one accord in the temple and breaking bread from house to house, praising God." Acts ii. 46. If it be granted, that this was an extraordinary season, which will not return again; yet as the apostles were under divine guidance, their example is sufficient authority for us, to meet on any day of the week for prayer and instruction, when there is a call in Divine Providence for so doing. In their example, we have abundant evidence that the inspired apostles did not consider it a violation of any divine command to worship God, or perform religious service, on any day of the week. And though their example, will not authorize us, in every case, to do as they did, yet it does authorize us to meet for prayer on any day of the week, when our meeting does not interfere with any other duty. We may therefore believe, that God is pleased with the sincere worship of true Christians, as well on any other day, as on the weekly Sabbath.

The apostle Paul charged Timothy to be instant in season, out of season, in ministring the gospel of God. To be instant in season can mean no less, than to be employed in the ministry on the Sabbath. To be instant out of season can mean no less, than preaching the word and performing other religious exercises on other days besides the Sabbath. And if it was the duty of Timothy to be diligently employed in ministering the gospel of God, on secular days, it follows, that such religious exercises, at these seasons, are not prohibited in the word of God, but encouraged; and if encouraged Christians are justified in attending them. For it cannot be a minister's duty to preach, unless people may have liberty to hear. Agreeable to this charge to Timothy was the practice of the apostles. Of Peter and the other apostles, it is said, "And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ." Did it violate *no law* of God for an apostle to preach Christ? It violates then no law of God, for people to assemble and hear Christ preached. The apostle told the elders of the Ephesian church, that by the space of three years, he ceased not to warn every one, night and day with tears. If the apostle had a warrant to administer warning to his brethren, on any day of the week, they had liberty to hear it, whether in an individual or in a congregated capacity.

After what has been said, shall the example of our Lord

be adduced? Did he refrain from teaching, instructing, and ministering to men throughout the week, excepting on the Sabbath? Was he not, on the contrary, every day, as he had opportunity, employed in doing good to the bodies and souls of men. Often large assemblies waited upon him. Multitudes resorted to him, not on the Sabbath only, but on other days of the week, to hear the word of God; and he forbid them not. His example affords us sufficient warrant to meet together for religious purposes not on the Sabbath only, but also on any other day. If then we transgress *no command* of God, if we have the example of Christ and his apostles to support us, in religious meetings on secular days, then who may forbid us the privilege? Shall all bodies of men, all corporate, or voluntary associations convene on days appropriated to labor, to transact the concerns of their respective societies; and shall not Christians be permitted the privilege to which they are entitled in common with other men? They have, unquestionably, a civil right to meet together in a peaceable manner for prayer, on any day.

When God assures them, that they have liberty to come to him in prayer, as often as they please; when Christ assures them, that when two or three of them are agreed to ask any thing in prayer, they have liberty to meet for the purpose, at any time, and they shall have audience; when the gates of gospel grace are open, night and day, for individuals, or for collective bodies of Christians, shall any one drive them back, and tell them, that meetings for such purposes are a nuisance to society? We ought to obey God rather than men.

It is a serious inquiry, and deserves the serious and candid attention of all who oppose meetings for prayer and other religious exercises, under pretence of their not being allowable on the Sabbath, whether they are not resisting the Holy Ghost? We may err through ignorance; but it ought to be seriously considered, whether opposition to prayer and religious conference, under pretence that such meetings are a transgression of a divine command, is not opposition to the cause of God and actual resistance to the Spirit of grace. Why do we never hear the same argument urged against the practice of wasting hours in public houses, in idleness, in profaneness, in filthy communication? Why must the argument never be used but for the purpose of hindering Christians from the duty of prayer? Is it not because the objector feels more opposition to devotion, than to idleness? But is prayer, then really more injurious to society than idleness, or meetings for vain amusement?

Ah! my brethren, it is easy to complain of any duty, when the heart is opposed to it. Judas found fault with the expences of a little ointment bestowed in honor to Christ. He considered it a needless waste. He pretended that the avails of the ointment might have been put to a better use. But why this complaint? Was it not because he wished to have all he could obtain for his own use, and grudg-

ed whatever was bestowed on Christ. It is painful to sinners to see Christ honored.

Stephen charged the unbelieving Jews with the sin of resisting the Holy Ghost. It deserves consideration, whether they did not commit this sin, in opposing the means of divine instruction? They persecuted the prophets, they slew them who had before proclaimed the coming of Christ. Was it not painful to them to hear Christ exalted, while nothing good was said of themselves?

It must be further considered that in the christian Scriptures, those are commended, who often are employed in religious exercises, whether on the Sabbath or on other days. "Then they that feared the Lord, spake often one to another! and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." The apostle gave it in charge to his brethren, to be daily in the duty of exhorting one another. "But exhort one another *daily*, while it is called to-day." Many more instances may be found, both in the Old and New Testament, which will authorize Christians to meet, at any time, for prayer and christian edification.

It remains to say that no instances can be found in the Holy Scriptures, which reprove, censure, or condemn Christians for meeting on any day for the worship of God. The professed people of God have been often reproved for their performing religious duties in a sinful manner, and for having sinister views, in attending upon religious services: but we find no reproof given them for voluntarily setting apart, and sincerely observing days for fasting and prayer.

Had there been a law of God, absolutely forbidding the public worship of God on any day but the Sabbath, we should have found some reproof given for the transgression of it: for it is evident, that if there were such a law, it has been constantly violated by the professed people of God. But no where in the word of God can any such reproof be found.

I now beg leave to address myself to the opposers of prayer meetings and religious conferences. Too much has been said against these meetings, both by those who call themselves Christians, and by others. My friends, you allege, in opposition to such meetings, an express law of God. You endeavor to hinder us from attending them by insisting, that the command of God requires us to labor six days, and does not permit us to worship God, in a social manner, when we ought to be employed in our secular callings. Do you not know, that an argument which proves too much, proves nothing? Your argument is, that six days we must work and not worship. Before you bring this against us, you will please to remember, that the same argument goes to censure all waste of time, in visiting from place to place, all unnecessary attendance on military exercises, all spending of time in places where mere pleasure is the object sought. If you so rigidly adhere to your construction of the divine command, in one case, why not adhere to it in all cases. You complain that meetings for prayer

are wrong for being on a day on which we are required to work; and are not you, for the same reason doing wrong in spending season after season in idleness or amusement? The truth is, you do not believe your own construction of the divine command. Your argument is only a pretence to cover your aversion to devotional exercises. If you were honest, and spoke the real sentiments of your hearts, would you not drop your argument, and frankly own your hatred to prayer?

Christian brethren, you will always appear in character in opposing whatever is wrong in itself; whatever is erroneous, and has a tendency to mislead; whatever is essentially injurious to the interest of Christ. But you will beware of being found acting as the enemies of Christ are ready to act.

It is time that we arise from the dust, and shake off our sloth and our slumber. Whatever may have been the usages of past times, we have arrived at a period, when more exertions are making to spread the knowledge of God, than have ever before been made. Nor should we be unwilling to expose ourselves to reproof, if it be for well doing. Prayer is the life of the true Christian. If we are backward in prayer, if we have no delight in devotion, how can we consider ourselves prepared to have a part in the enjoyments and employments of heaven?

Brethren, we have it to consider that merely our speaking against a good thing or a bad thing is not religion, we can have no religion unless we have the Spirit of Christ. The indwelling of God's Spirit is essentially connected with our salvation. If we pray as true Christians, we pray for the Spirit of God; and if we have the Spirit of God, we shall not only do those things which please him, but we shall be more or less useful in the world.

Time will soon be gone, and the seasons of prayer return no more. Let others then hate prayer, and speak reproachfully of meetings for this purpose. Let them be forward to enjoy days of pleasure, and equally forward to censure and condemn such as devote an hour to religion. But let it be our delight, as it is our privilege and our duty, to pray without ceasing. If we are Christians, let us be active. Let us press toward the mark for the prize of the high calling of God in Christ Jesus.

JUSTUS.

SELECTIONS.

ON RESTITUTION.

From Dr. TAYLOR's Rules and Exercises of HOLY LIVING.

(Continued from p. 176.)

Rules for making Restitution.

1. WHOSOEVER is an effective real cause of doing his neighbor wrong, by what instrument soever he does it, whether by commanding or encouraging it, by

counselling or commanding it, by acting it, or not hindering it when he might and ought, by concealing it or receiving it, is bound to make restitution to his neighbor; if without, the injury had not been done, but by him or his assistance it was. For by the same reason that every one of these is guilty of the sin, and is cause of the injury, by the same they are bound to make reparation; because by him his neighbor is made worse, and therefore is it put into that state from whence he was forced. And suppose that thou hast persuaded an injury to be done to thy neighbor, which others would have persuaded if thou hast not, yet thou art still obliged, because thou didst cause the injury, just as they had been obliged if they had done it: and thou art not at all the less bound by having persons as ill inclined as thou wert.

2. He that commanded the injury to be done, is first bound; then he that did it; and after these, they also are obliged who did so assist, as without them the thing would not have been done. If satisfaction be made by any of the former, the latter is tied to repentance, but no restitution. But if the injured person be not righted, every one of them is wholly guilty of the injustice, and therefore bound to restitution singly and entirely.

3. Whosoever intends a little injury to his neighbor, and acts it, and by it a greater evil accidentally comes, he is obliged to make an entire reparation of all the injury, of that which he intended, and of that which he intended not, but yet acted by his own instrument going farther than he at first proposed it. He that sets fire on a Plane-tree to spite his neighbor, and the Plane-tree set fire on his neighbor's house, he is bound to pay for all the loss. Because it did all arise from his own ill-intention. It is like murder committed by a drunken person, involuntary in some of the effect, but voluntary in the other parts of it, and in all the cause; and therefore the guilty person is answerable for all of it. And when *Ariarathes* the *Cappadocian* king had but in wantonness stopped the mouth of the river Melancus, although he intended no evil, yet the Euphrates being swelled by that means, and bearing away some of the strand of *Cappadocia*, did great spoil to the *Phrygians* and *Galatians:* he therefore by the Roman senate was condemned in three hundred talents towards reparation of the damage. Much rather therefore when the lesser part of the evil was directly intended.

4. He that hinders a charitable person from giving alms to a poor man, is tied to restitution if he hindered him by fraud or violence; because it was a right which the poor man had when the good man had designed and resolved it, and the fraud or violence hinders the effect, but not the purpose, and therefore he who used the deceit or the force is injurious, and did damage to the poor man. But if the alms were hindered only by intreaty, the hinderer is not tied to restitution, because intreaty took not liberty away from the giver, but left him still master of his own act, and he had power to alter his purpose, and so long there was no injustice done. The same is the case of a testa-

tor giving a legacy either by kindness or by promise and common right. He that hinders the charitable legacy by fraud or violence, or the due legacy by intreaty, is equally obliged to restitution. The reason of the latter part of this case is, because he that intreats or persuades to a sin is as guilty as he that acts it; and if without his persuasion the sin and the injury would not be acted, he is in his kind the active cause, and therefore obliged to repair the injury as much as the person that does the wrong immediately.

5. He that refuses to do any part of his duty (to which he is otherwise obliged) without a bribe, is bound to restore that money, because he took it in his neighbor's wrong, and not as a salary for his labor, or a reward of his wisdom, (for his stipend hath paid all that) or he hath obliged himself to do by his voluntary undertaking.

6. He that takes any thing from his neighbor which was justly forfeited, but yet takes it not as a minister of justice, but to satisfy his own revenge or avarice, is tied to repentance but not to restitution. For my neighbor is not the worse for my act, for thither the law and his own demerits bore him; but because I took the forfeiture indirectly, I am answerable to God for my unhandsome, unjust, or uncharitable circumstance. Thus *Philip* of *Macedon* was reproved by Aristides for destroying the Phociuses; because although they deserved it, yet he did it not in prosecution of the law of nations, but to enlarge his own dominions.

7. The heir of an obliged person is not bound to make restitution, if the obligation passed only by a personal act, but if it passed from his person to his estate, then the estate passes with all its burthen. If the father by persuading his neighbor to do injustice, be bound to restore, the action is extinguished by the death of the father, because it was only the father's sin that bound him, which cannot directly bind the son; therefore the son is free. And this is so in all personal actions, unless where the civil law interposes and alters the case.

He that hath really lessened the fame of his neighbor by fraud or violence, is bound to restore it by its proper instruments; such as are confessions of his fault, giving testimony of his innocence or worth, doing him honor, (or if that will do it and both parties agree) by money which answers all things.

He that hath wounded his neighbor is tied to the expenses of the surgeon and other incidences, and to repair whatever loss he sustains by his disability to work or trade; and the same is in the case of false imprisonment; in which cases only the real effect and remaining detriment are to be mended and repaired: for the action itself is to be punished or repented of, and enters not into the question of restitution. But in these and all other cases the injured person is to be restored to that perfect and good condition from which he was removed by my fraud or violence, so far as is possible.

He that robbeth his neighbor

of his goods, or detains any thing violently or fraudulently, is bound not only to restore the principal, but all its fruits and emoluments which would have accrued to the right owner during the time of their being detained. By proportion of these rules we may judge the obligation that lies upon all sorts of injurious persons; the sacrilegious, the detainers of tithes, cheaters of men's inheritances, unjust judges, false witnesses and accusers, those that do fraudulently or violently bring men to sin, that force men to drink, that laugh at and disgrace virtue, that persuade servants to run away, or commend such purposes, violent persecutors of religion in any instance; and all of the same nature.

He that hath wronged so many, or in that manner (as in the way of daily trade) that he knows not in what measure he hath done it, or who they are, must redeem his fault by alms and largesses to the poor, according to the value of his wrongful dealing, as near as he can proportion it. Better it is to go begging to heaven, than to go to hell laden with the spoils of rapine and injustice.

The order of paying of debts of contract or restitution are in some instances set down by the civil laws of a kingdom, in which cases their rule is to be observed. In destitution or want of such rules we are, 1. To observe the necessity of the creditor, 2. Then the time of the delay; and, 3. The special obligations of friendship or kindness; and according to these in their several degrees make our restitution, if we be not able to do all that we should: but if we be, the best rule is to do it as soon as we can, taking our accounts in this as in our human actions, according to prudence, and civil or natural conveniences or possibilities; only securing these two things: 1. That the duty be not wholly omitted; and, 2. That it be not deferred at all out of covetousness, or any other principle, that is vicious. Remember that in the same day in which *Zaccheus* made restitution to all whom he had injured, the same day Christ himself pronounced that salvation was come to his house.

But besides the obligation arising from contract or default, there is one of another sort which comes from kindness and the acts of charity and friendship. He that does me a favor, hath bound me to make him a return of thankfulness. The obligation comes not by covenant, nor by his own express intention, but by the nature of the thing; and is a duty springing up within the spirit of the obliged person, to whom it is more natural to love his friend, and to do good for good, than to return evil for evil; because a man may forgive an injury, but he must never forget a good turn. For every thing that is excellent, and every thing that is profitable, whatsoever is good in itself, or good me, cannot but be beloved; and what we love we naturally cherish and do good to. He therefore that refuses to do good to to them whom he is bound to love, or to love that which did him good, is unnatural and monstrous in his affections, and thinks all the world born to minister to him, with a greediness worse than that of the sea, which al-

though it receives all rivers into itself, yet it furnishes the clouds and springs with a return of all they need.

Our duty to benefactors is, to esteem and love their persons, to make them proportionable returns of service or duty, or profit, according as we can, or as they need, or as opportunity presents itself, and according to the greatnesses of their kindness, and to pray to God to make them recompense for all the good they have done to us; which last office is also requisite to be done for our creditors, who in charity have relieved our wants.

A Prayer of Parents for their Children.

O Almighty and most merciful Father, who hast promised children as a reward to the righteous, and hast given them to us as a testimony of thy mercy, and an engagement of our duty; be pleased to be a Father unto them, and give them healthful bodies, understanding souls, and sanctified spirits, that they may be thy servants and thy children all their days. Let a great mercy and providence lead them through the dangers and temptations, and ignorances of their youth, that they may never run into folly, and the evils of an unbridled appetite. So order the accidents of their lives, that by good education, careful tutors, holy example, innocent company, prudent counsel, and thy restraining grace, their duty to thee may be secured in the midst of a crooked and untoward generation: and if it seem good in thy eyes, let us be enabled to provide conveniently for the support of their persons, that they may not be destitute and miserable in our death; or if thou shalt call us off from this world by a more timely summons, let their portion be thy care, mercy, and providence over their bodies and souls, and may they never live vicious lives, nor die violent or untimely deaths; but let them glorify thee here with a free obedience, and the duties of a holy life, that when they have served thee in their generations, and have profited the christian commonwealth, they may be co-heirs with Jesus in the glories of thy eternal kingdom, through the same our Lord Jesus Christ. AMEN.

A Prayer to be used by Merchants, Tradesmen, and Handicraftsmen.

O Eternal God, thou Fountain of justice, mercy, and benediction, who by my education and other effects of thy providence, hast called me to this profession, that by my industry I may in my small proportion work together for the good of myself and others; I humbly beg thy grace to guide me in my intention, and in the transaction of my affairs, that I may be diligent, just, and faithful. And give me thy favor, that this my labor may be accepted by thee as a part of my necessary duty: and give me thy blessing to assist and prosper me in my calling, to such measures as thou shalt in mercy choose for me: and be pleased to let thy Holy Spirit be for ever present with me, that I may never be given to covetousness and sordid appetites, to lying and falsehood, or any other base, indirect, and beggarly arts; but give me prudence, honesty, and christian sincerity, that my trade may be

sanctified by my religion, my labor by my intention and thy blessing; that when I have done my portion of work thou hast allotted me, and improved the talent thou hast intrusted to me, and served the commonwealth in my capacity, I may receive the mighty price of my high calling, which I expect and beg, in the portion and inheritance of the ever blessed Savior and Redeemer Jesus. AMEN.

A Prayer to be said by Debtors, and all Persons obliged whether by Crime or Contract.

O Almighty God, who art rich unto all, the Treasury and Fountain of all good, of all justice, and all mercy, and all bounty, to whom we owe all that we are, and all that we have, being thy debtors by reason of our sins, and by thy own gracious contract made with us in Jesus Christ; teach me in the first place to perform all my obligations to thee, both of duty and thankfulness; and next enable me to pay my duty to all my friends, and my debts to all my creditors, that none be made miserable, or lessened in his estate, by his kindness to me, or traffic with me. Forgive me all those sins and irregular actions by which I entered into debt farther than my necessity required, or by which such necessity was brought upon me: but let not them suffer by occasion of my sin Lord, reward all their kindness into their bosoms, and make them recompense where I cannot, and make me very willing in all that I can, and able for all that I am obliged: or if it seem good in thine eyes to afflict me by the continuance of this condition, yet make it up, by some means to them, that the prayer of thy servant, may obtain of thee at least to pay my debt in blessings. AMEN.

LORD, sanctify and forgive all that I have tempted to evil by my discourse or my example: instruct them in the right way whom I have led to error, and let me never run farther on the score of sin, but do thou blot out all the evils I have done by the sponge of thy passion, and the blood of thy cross; and give me a deep and an excellent repentance, and a free and a gracious pardon; that thou mayest answer for me, O Lord, and enable me to stand upright in judgment; for in thee, O Lord, have I trusted, let me never be confounded. Pity me, and instruct me, guide me, and support me, pardon me and save me, for my sweet Savior Jesus Christ's sake. AMEN.

A Prayer for Patrons and Benefactors.

O Almighty God, thou Fountain of all good, of all excellency both to men and angels, extend thine abundant favor and loving kindness to my patrons, to all my friends and benefactors: reward them, and make them plentiful recompense for all the good which from thy merciful Providence they have conveyed unto me. Let the light of thy countenance shine upon them, and never let them come into any affliction or sadness, but such as may be an instrument of thy glory and their eternal comfort. Forgive them all their sins: let thy divinest Spirit preserve them from all the deeds of darkness. Let thy ministering angels guard

their persons from the violence of the spirits of darkness. And thou who knowest every degree of their necessity by thy infinite wisdom, give supply to all their needs by thy glorious mercy, preserving their persons, sanctifying their hearts, and leading them in the ways of righteousness, by the waters of comfort, to the land of eternal rest and glory, through Jesus Christ our Lord. AMEN.

FREE INQUIRY.

....

THEY (the Bereans) listened without prejudice to the instructions of Paul, examined with care every argument in support of them, as well as every objection against them; and when convinced of their truth expressed their assent with cordiality and steadiness.

The divine Spirit whose aid our Lord promised to lead his people into all necessary truth, countenanced the researches of these honest inquirers, and crowned them with success.

It is our duty and right as reasonable creatures, to inquire and judge for ourselves concerning the truths of religion.

We should receive no doctrine of religion upon human authority, or the affirmation of fallible men like ourselves. Though respect and attention are due to teachers, they are not entitled to implicit faith.

The noble power of our nature cannot be employed in a way more suited to their dignity and excellence, than in forming just apprehensions of the character and will of God. As every man has an understanding of his own, so it is his duty and his right to use it, and to regulate his principles by his own inquiries and convictions, and not by the untried maxims of others. That scheme of religion may justly be suspected of being an imposition on mankind, that declines the test of a free and accurate examination, and requires belief without investigation, for those who are conscious of the excellence of their doctrines will not be afraid of bringing them to light, and of exposing them to the inspection of the most attentive observer. They know that the more carefully they are viewed, their truth and beauty will be more apparent. Truth can bear the light and loves to be seen, but falsehood and vice seek darkness, and dread investigation.

When we insist upon the rights of private judgment, we do not mean that every doctrine of our religion may be fully understood on investigation. There are some doctrines which are above our present comprehensions, and which we must believe on the divine testimony. These baffle the inquiries of the acute philosopher, as well as of the honest peasant. Yet this is no better reason for neglecting the study of the Bible, than it would be for abstaining from the study of the works of nature; for there are mysteries in both. It is our duty to search with modesty the Scriptures, not only that we may know those doctrines and duties which are easy and intelligible, but also those truths which we are to receive on the authority of God, and of which we are to expect a more full discovery in a future state.

All the protestant churches concur in maintaining the paramount authority of the Scriptures, and in declaring the fallibility of all synods and councils.

It is when a church pretends to infallibility, and stifles private inquiry into their tenets; when they attempt to compel men, by the terror or infliction of punishments, to counteract their convictions and speak as *they* do, that they are chargeable with tyranny, and violation of the rights of conscience.

"The Study of the Scriptures recommended."

Andrew Hunter, D. D. &c. &c.

MISCELLANY.

[At the request of a respected friend, we readily fill our miscellaneous department, this month, with the just and eloquent observations of M. Gregoire, on the *Columbiad* of Mr. Barlow. These observations were translated for the *Anthology*, and are prefaced by the editors of that work with the following remarks:

"We are much gratified in being able to present to our readers the following eloquent pages; which we are enabled to do by the kindness of a friend who lent us the original pamphlet in French, which he had just received from Paris. The observations of a foreigner on our publications have always a certain degree of interest, which is greatly increased in the present instance by the distinguished character of the writer, and because the work on which he remarks is an object of public attention at the moment. The feelings of a partisan will be frequently remarked, and we think the boldness with which he occasionally writes will excite surprise. He is most known to the world by his very eloquent report to the convention, which was the first effort to stop the Vandalism of the revolution. We have seen, in some of our newspapers, an anonymous criticism on the same poem, extracted from the English Monthly Magazine; but this is less interésting, since so many unworthy tricks have been practised on that Msicellany, by writing articles in this country on American works, sending them to be published there, and then quoting them here as the opinions of Englishmen." EDITORS.]

Critical Observations on the Poem of Mr. Joel Barlow, the Columbiad, in 4to. Philadelphia, 1807; by M. Gregoire, formerly Bishop of Blois, Senator, Member of the National Institute, &c. &c. Paris, 1809.

MY DEAR FRIEND,

I HAVE received with gratitude, and read with interest, your magnificent work, *the Columbiad.* This monument of genius and typography will immortalize the author and give fame to the American press; this alone would be sufficient to destroy the assertion of Pauw and other writers, that there is a want of talents in America, if your country did not already offer a list of great men, who will go down with *eclat* to posterity.

When a book is published, it enters the domains of criticism; you yourself solicit it in the letter which accompanies your present; you solicit it with the frankness which is natural to you. Thus I exercise a right as well as perform a duty, not in addressing literary observations to you, but in repelling an insult to christianity, an insult on which I should be silent, if Barlow was a common writer, or his poem an inferior work, because the book and its author would soon sink together into the stream of oblivion.

Amicus usque ad aras, says an

ancient. It is at the foot of the altar, that I blame certain lines in your book, and an engraving which has the following inscription, *Final destruction of prejudices.* Prejudices!.... Perhaps no one desires their destruction more than myself. But what do you call by this equivocal name? and what do I perceive in the midst of the heaps in this picture, which serve for emblems? The attributes of the catholic ministry, and, above all, the standard of christianity, the cross of Jesus Christ! Are these what you call *prejudices!* If even the excellent works, which have rendered evident the truth of the gospel; if even the principles and the history of eighteen centuries did not give you formally the lie, it would be easy to shew that this picture is an attack against all christian societies, that it is an act of intolerance, of persecution, which offends God and man.

The unlimited freedom of religion in the United States confers on no sect a character of domination, nor any of those exclusive privileges, that are possessed in different countries of Europe by the churches of the Catholics, Greeks, Lutherans, Calvinists, &c. &c. Let us leave to the partisans of the English church the endless dispute on the prerogatives of the *established church*, on the utility of those *civil establishments* which, already shaken, will crumble, perhaps, on all sides, at no very distant epoch. Though I am by conviction, by sentiment, a catholic, and honored with the episcopal character, after a deliberate examination, I think that if we owe to the state a guarantee of obedience when it requires it, that nevertheless these *civil* establishments, which may be in favor of error as well as of truth, are often unjust, impolitic, dangerous in more than one respect, though Providence may draw good from them, as it does from many other evils which it tolerates.

Let every thing relating to conscience, as well as every thing that belongs to social organization, be freely discussed; truth demands examination, which despotism only can fear: this alone finds it necessary to invoke ignorance, to surround itself with darkness, to repel the light which breaks out from the researches that are directed by good faith and sagacity.

But what will be the result, if, instead of reasoning with calmness and respect on religion, the most important object for man in the course of his fugitive existence, calumny should point its sarcasms, and spread its black colors over historical facts which it misrepresents; if, instead of speaking to the understanding to enlighten it, we address ourselves to the passions to seduce? This has been the conduct which our infidel Frenchmen have followed, pluming themselves with the title of philosophers. It is important to recollect, and to recollect often, that of those who have combatted christianity, the greater part have vomited the most infamous things against decency and morality; Lamettrie, Voltaire, J. J. Rousseau, Diderot, Mirabeau, of the constituent assembly, P...., &c. Others have said before me, that incredulity almost always has its source in the heart, and that the antagonists of a religion, whose morality is so pure, are advocates who defend their own cause.

Almost all of them have attacked christianity by reproaching it with the abuses it has experienced, as if the abuses were the thing itself; as if, after having directed the wind on the straw, we must still blow away the grain; as if wine and iron ought to be proscribed, because there are debauchees and assassins.

In the stormy course of our revolution, the infidels held, during some years, the sceptre of power; you were a witness of the use they made of it. In an instant, these champions of toleration and humanity were seen to display all the ferocity of Diocletian; to shut up, profane, and destroy our temples; to pursue the religious man even into the asylum of his thoughts; to incarcerate and transport bishops and priests. A great number of catholic pastors were dragged to the scaffold; during eighteen months I feared and expected the same fate; it is well known with what outrages I was loaded, in the midst of the national convention, for having braved the infuriated howlings of impiety; the greatest favor that was accorded us, was only to mark us out as *superstitious*, as *fanatics;* these were the epithets in fashion. For several years we were constantly under the axe of executioners, calling themselves *philosophers*. Do you hasten to tell me they usurped this title; we are agreed. God preserve me from attributing to philosophy the crimes of brigands, who dressed themselves in her liveries. In the face even of the altar, I have justified her from crimes she abhors;* but will our infidels ever exercise good faith? Will they ever cease to reproach christianity with the abuses which she laments?

What further did they do? They travested angust liberty as a bacchante; they exclaimed that no one could be at once a Christian and a republican, at once a republican and a *moderate;* though thousands of examples among us, as well as among you, attested the contrary; though a holy and natural alliance establishes itself between those characters. Some pious, but unenlightened men were frightened by these clamors; believing themselves placed between liberty and religion, could they balance in their choice? It may be seen how our reformers, wishing to associate the republic with every thing that could destroy it, themselves precipitated the vessel of liberty into the abyss, at the moment it was reaching the port.

What would they have substituted for christianity? A *goddess*, and a *temple of reason*, man for God himself. They afterwards made *temples to the Supreme Being;* temples in which theophilanthropy erected her booths, till the period when the worship of the deists found its chapels deserted in France, as that of David Williams was in London.

At this period foreign nations waved among us the banners of discord; they were powerfully aided by all the enemies of the revolution, of whom a part having fled their country when it was in danger, to stir up against it the potentates of Europe, corresponded with those who remained in their homes, to kindle discord and anarchy. By a refinement of perversity, they con-

* Discourse on the opening of the national council of 1801, p. 2.

ceived the plan of destroying the most salutary reforms, by outstretching the object, and forcing every measure; of rendering odious or ridiculous the soundest notions by exaggerating them; in fine, of revolting the people by alarming their consciences.

Who could believe it, if accumulated facts did not attest it, that two classes of men the most opposite were seen at this period acting in concert to commit the same crimes, and to destroy religion? Pretended philosophers from hatred against it; pretended Christians from hatred to every priest, who had submitted to the law requiring an oath? They would rather have seen our altars overturned, our sanctuaries profaned, and covered with filth and sacrilege, than to behold their brethren in the same sacerdotal habits, but, faithful to their God and their country, offer the same sacrifice, and preach the same gospel. These distressing recollections will be engraved by history, they will resound in future ages; and when reason shall surmount extinguished passions, impartial posterity will decide on which side were truth, charity, and justice.

Does not your engraving appear to retrace, not as regards the manner, but the results, what our persecutors have executed? The illusory theories of impiety are falsified by the most decisive experience; which attests that morality is wavering and without support, if it does not receive it from the hands of religion; that religion is without consistence, if it is not *positive*, that is to say, founded on facts and on revelation. I conversed on this subject with your countryman, Thomas Paine. Write, said I to him, on political rights, but not on religious matters; your *Age of Reason* has discovered your incapacity; you will never be able to oppose any thing solid to the excellent refutation of your systems by a crowd of writers, above all by the learned bishop of Landaff.

Some of our *persecutors*, who styled themselves philosophers, are already thrown into the sewers of history; the rest will be, in their turn. The greater part of those who have survived vent themselves in maledictions over the tomb of Robespierre, that it may be forgotten they were his accomplices, his guards, and his banditti. They would be so again, if he and his power were resuscitated. Formerly, under grotesque names and cynical dress, they dishonored the cause of liberty; vile Proteuses, they have changed their language, still more than their dress. Formerly they blasphemed against christianity; bigots now, and at no time pious, limited to certain forms, certain trifling customs, neglecting in religion every thing that restrains them, perverting its august truths as their interest may dictate, and from the motives which St. Augustine has developed in so striking a manner in his *City of God*,* they call themselves Christians through policy, because, according to the expression of a modern orator, *religion is necessary for the people;* and as the secret of their heart always betrays itself more by their conduct than their discourse, the sacred instrument

* B. 4. c. 32.

they would pervert is broken in their hands; for among that race always frivolous and without character, that is called Frenchmen, there is not one, even to the ervant girl, who, in robbing her master, does not repeat that *religion is necessary for the people*, on condition that she may be dispensed from having it herself.

Religion, necessary to every individual, is still more so to those magistrates who are the regulators of states. Fatal experience of the misfortunes occasioned by an abandonment of christianity has not yet opened our eyes. We have recourse to a palliative to cure the wounds which have been made by irreligion, and its offspring immorality; they have loosened the bonds of society to such a degree, that they menace it with a decomposition, which will be common to many neighboring nations. If ever decrepid Europe makes a step towards moral order, it will be less from love of that, than from lassitude of crime; but it will be under the escort of christianity, and in consequence of inevitable catastrophes. In spite of the clouds that cover the future, this epoch may be perceived, though we are unable to predict it in a precise manner, though unable to calculate its term, or its disasters.

If the bounds of this letter permitted me, I would oppose to the evils engendered by infidelity the benefits profusely spread by the christian religion; its introduction was the most vast of all revolutions, and the most beautiful, because the most useful to the human race. The cross and the gospel, in preparing us for the happiness of eternity, have civilized the world; virtue and knowledge have every where marched in their train; every region has been abandoned by virtue and knowledge, which has lost christianity; those regions have returned to barbarism; witness the church of Africa, illustrious for so many learned men, and which was once one of the most brilliant portions of christendom. Witness Algiers, where you resided two years; such would be the lot which the United States would feel, if ever they should cease to be Christians.

And is not this equivalent to what you propose in some lines, and by an engraving, which a disciple of the gospel repels with horror? The attributes of pure christianity are classed among the emblems of prejudices. Where are your proofs? It is in the nature of things, that what is invariably useful should be essentially true; instead of proofs, you give up to derision objects revered by many hundred millions of men, who will not believe you on your word; they will see that your antichristian sentence wants justness; that it is a consequence without premises; that, without reasoning at all, you decide that all the disciples of the gospel reason falsely.

Virtuous minds would sigh to behold calumny, impiety, and lubricity display themselves with effrontery, protected by the liberty of the press; but as we do not know where to place the limits, if we attempt to establish by law repressive measures, this evil would be counterbalanced by others, if our mouths were locked, and our pens crushed by tyranny. The press is free in

your country ; thus you are not reprehensible by the law, but condemnable at the tribunal of opinion, the supreme judge of all crimes that offend propriety and justice. Yours offend both.

It offends justice, because it is a gratuitous outrage, that resembles that of the *Jesumy* at Japan. What would you say, if the attributes of liberty, which are so dear to you, were trampled under foot before your eyes?

It offends propriety, because, in holding out as *prejudices* the emblems of the christian religion, it is saying to all those who profess it, that they are fools ; this compliment addresses itself to the disciples of the gospel in every part of the globe ; it addresses itself to the estimable descendants of those catholics, who, flying from British persecution, established in Maryland a state belonging to your confederation ; it addresses itself to the venerable Carroll, bishop of Baltimore ; you trample on the attributes of his pastoral character. In France, it is true, the nonconformists outrage in this way episcopacy in the person of those pastors, who, faithful to the voice of their consciences, have committed *the unpardonable crime* of submitting to the laws of their country; this is a sad example to cite, not a model to imitate. Your presbyterian countrymen will perhaps ask, if you have abjured the principles, that you professed when you were the chaplain of a regiment in the war of independence.

If to believe in the gospel be a prejudice, permit us to partake of it with the feeble minds of Addison, Abbadie, Arbuthnot, Bacon, Berkeley, Barrow, Beattie, Bentley, Boerhave, Bonnet, Boyle, Blackstone, Clarke, Cullen, Doddridge, Ditton, Forbes, Fothergill, Ferguson, Grotius, Gray, Hervey, Hanway, Hartley, Harrington, Hyde, Haller, Jones, Johnson, Locke, Lardner, Leibnitz, Littleton, De Luc, Milton, Newton, Puffendorf, Paley, Prior, Pringle, Priestly, Price, Ray, Rabener, Roustan, Robertson, Sherlock, Spenser, Steele, Thompson, Wolfe, Washington, Usher, Woodward, Young, ect. and with those madmen, worthy of pity, Bossuet, Bourdaloue, la Bruyere, Copernicus, Corneille, d'Aguesseau, Descartes, Despréaux, Fénélon, Galileo, Gassendi, Houbigant, Mallebranche, Massillon, Nicole, Pope, Pascal, Racine, Winslow, Winkelman, &c. all sincere catholics : but to speak seriously, it is pleasant to lose ourselves in such a brilliant company.

I must add, that, in wishing to undeceive us in regard to what you call *prejudices*, you err in the choice of means ; for conviction can only be the effect of reasoning ; man cannot detach his affection from the object most dear to him, unless the motives that support it are destroyed. But if injuries that revolt are substituted for arguments that convince, we are sure to strengthen the adhesion to principles which are rooted in the mind and the heart. If to convert a Mussulman, instead of proving to him that Mahomet was an impostor, I should commence by placing before his eyes a picture, in which the Coran and the Crescent were trampled under foot, his heart, embittered, would cloud his understanding, and prevent

all access to my attempts. Apply these reflections to the true religion, and see if you have not failed entirely in a deplorable design.

Persecution, my dear Barlow, does not consist only in exiling, incarcerating, and assassinating men; Julian invented more cunning, and not less cruel vexations. They have been refined among us, at the end of the eighteenth century, in harassing and lacerating the catholics without cessation, by repeated invectives, by a multitude of those little means, whose application was continual torture: impious verses, songs, epigrams, caricatures, every thing was made use of. You are very different from such men; but why resemble them in any thing? Your engraving is an offence against the freedom of religion; a sort of persecution which your heart disavows; reflection will bring on regret. Believe me, my friend, that these injured catholics will not make use of reprisals; true piety opens her bosom to erring brethren, without opening it to error; to enlighten them, she places the torch of truth in the hand of charity. Having but a moment to exist in this world, we should love our fellow men, be benevolent towards all, whatever may be their religion, their color, or their country. Jesus Christ has given us both precept and example in their turn; he displayed alternately firmness and goodness towards the pharisees; his parable of the Samaritan is a perpetual judgment against persecutors.

If you should say further, that France offers examples worthy of condemnation, and that previous to censuring an American, my zeal should be exercised to convert my countrymen; far from weakening the objection, I would fortify it. I would say, that, in a country where so many truths have returned to their wells, we see printed and circulated freely the obscene poetry of a member of the national institute, and the rhapsodies of romance writers, who serve up afresh impieties so many times refuted. I would say too, that, without respect to the first body of the state, which ought to give an example of decency, immorality is authorized, by peopling the garden of the palace with licentious statues, to such a degree that virtuous mothers dare not conduct their children thither.

You see that I am far from avoiding objections; but by my disapprobation of an offence, in which I have no share, and against which my colleague, Lanjuinais, protested vainly in full senate, though with the general assent of the senators, I have reserved to myself the right of telling you, that to recriminate is not to answer; and that what might be alleged as an example to follow, cannot be but as an abuse to reform. Gorani observes that the licentiousness of painting and sculpture had exercised a disastrous influence over Italy; that the master pieces of the arts had drawn away sound minds from useful and necessary studies, had depraved their manners, enervated their courage, and fomented the most hateful vices.* When public shame is extinct, do not

* See the preface to the *Memoires secrets et critiques des cours des gouvernans, des moeurs de s principaux etats de l'Italie*, by Gorani. Paris, 1793.

expect to preserve the private virtues; and when religion is publicly insulted, it is a wound to morality, a national calamity.

Many times I have repented having employed so many efforts to defend the arts and those who cultivate them against Vandalism; not that those arts, which are called *fine*, and which are not always *good*, are bad in their very nature; but, almost always, they are flatterers, and corrupters, which, by an inconceivable fatality, precede, bring on, escort, and follow depravation. Even in his time the illustrious Gerson* complained of it, to whom France owes a monument, and whom she has almost forgotten; he was grieved to see scandalous pictures, and a libidinous work, the *Romance of the Rose*, exposed to the eyes of youth. At the moment I am writing, we are menaced with a new edition of it.

What will be the fruit of my remonstrance? You are not one of those men who are afraid to acknowledge that you are wrong. A man is always honored in doing an act of reparation. I appeal to your loyalty, to your delicacy; this is to put you at strife with yourself.

My soul is oppressed in finding cause of blame in a man in whom I see so much to praise. Your character is not degraded by meanness, like that of the greater part of your brethren the poets; you have not prostituted your talents to adulation; do not tarnish them by incredulity, nor by a sort of persecution. Placed at the summit of the American Parnassus, a creditor of glory, you have sung in beautiful verses that liberty you defended with your arms; you came to render her homage at the bar of the national convention, where, as president, I answered in a manner that accorded with the principles you proclaimed. Our hearts were in unison.

The true foundation of political liberty is in the gospel, for it perpetually reminds men, that, having all proceeded from the same stock, they compose only one family; that there exists among them, not a *species of relationship*, as has been said in a well known work, but a real consanguinity, whose bond is indestructible. The gospel unceasingly inculcates on men a spirit of charity and fraternal sentiments. The christian religion would be perverted and disguised, if it were subordinate to the caprices of rulers and the passions; but well understood and rightly practised, it is the most certain guarantee of the purity of public and private manners. Under its wings, my friend, your state of society was raised, and consolidated, and the domestic virtues hereditarily transmitted; it is to that, without doubt, that you owe, among other advantages, that of having a wife gifted with so many rare qualities and inestimable virtues. Ingratitude alone could mistake the benefits of this august, and divine religion; it would be like despising the bosom of our mother.

I have discharged, my dear Barlow, a very painful task in censuring, without human respect, what in your poem, offends christianity. The work being public, I give the same publicity to my remonstrance; thus satisfying what is prescribed to me

* Vide his works, edit. Dupin. v. ii. p. 291, &c.

by my principles, my situation, my conscience, and my invariable friendship.

H. GREGOIRE,
former Bishop of Blois, Senator, &c.

Paris, 15th March, 1809.

REVIEW.

An American Biographical and Historical Dictionary, containing an account of the Lives, Characters, and writings of the most eminent Persons in North America from its first discovery to the present time, and a Summary of the History of the several Colonies and of the United States. By William Allen, A.M. Cambridge, Hilliard and Metcalf, 1809. 8vo. pp. 632. Price $ 3.

No species of composition so happily unites, what was so much insisted on by the ancients, the *useful* and the *agreeable*, as biography. *Useful* it can scarcely fail to be, if written with truth and fidelity, be the merit of the execution, in other respects, what it may; because it presents to the reader that kind of history, which is, in the most literal sense, Philosophy teaching by Example. The lessons of wisdom, derived from experience, impart real knowledge, as distinguished from those theories, which, however pleasant to the individual who frames them, impart no benefit to the world. Such knowledge can no better be obtained from the imaginary characters of the novelist, than from the Utopian speculations of the theorist. In a novel, or romance, characters appear, not as they exist in real life, but as the writer may chance to portray them. Hence not unfrequently they have no shape nor proportion, no justness of coloring, and no semblance of the original. How can such unreal beings teach man wisdom? Biography comes home to men's business and bosoms. It shows what kind of beings we are; what are the trials of human life; by what means difficulties may be most advantageously met, dangers averted or encountered, and whatever contributes to the perfection of the human character attained. It furnishes, at the same time, the most powerful motives to shun the contamination of vice and profligacy, to copy the fairest models of virtue and greatness, and to aspire to eminence in the present period of existence, and to future glory, and honor, and immortality.—Nor can it fail, without an essential fault in the writer, to be as *agreeable*, as it is useful. It introduces us to an acquaintance with men, whose names have awakened our curiosity, attracted our esteem, or excited our admiration. It shows us those finer traits of their character, which could not be discerned at a distance. It acquaints us with their private history; it makes us companions of their various fortunes, and spectators of their exit. It points us to that world, where the virtues are

matured, and the spirits of just men are made perfect.

These advantages may be derived from the volume of Biography now before us. It comprises a sketch of the principal persons, who have appeared in our country since the time of its discovery, in a form adapted to general and convenient use. This was a desideratum. The American Biography, judiciously projected, and, as far as it proceeded, ably executed, by Dr. Belknap, was entirely a different work. It began with the earliest adventurers and other eminent men, and was proceeding in chronological order, with all the minuteness of history. Neither that order, however, could be perfectly observed, on account of deficiency of materials; nor was the work itself extended to a lower date than A. D. 1611, where it closed with the charac- of Hudson. Why is not this noble design prosecuted? A valuable collection of materials is procured, and partially arranged;* a specimen of workmanship is given which no artist need blush to regard as a model; and yet this gallery of national portraits remains incomplete. Have we no scholars? or are they "reposing in the easy chair of Atticus?"

The present work is an alphabetical compendium of American Biography. It comprises in one volume what, on Dr. Belknap's plan, would require a series of volumes, beyond the common ability of our countrymen to purchase, and their leisure to peruse. It will give the reader a general idea of the men, who have borne the most conspicuous part in laying the foundations of empire in this western world, and who have contributed most to its stability and happiness. It will present to him the enterprising navigator, the daring warrior, the zealous patriot, the penetrating statesman, the learned scholar, the able theologian, the faithful minister, the exemplary Christian. By an introduction to such company he will hardly fail to grow wiser and better. He will be entertained and instructed; and, if he selects from all *whatsoever things are excellent*, and moulds them into his own temper and manners, principles and life, he will be improved in mental excellence and in moral worth.

The difficulties attending this original compilation are well stated in its Preface; and they certainly claim for the author, if not absolution for errors, indulgence for defects. "A new and untrodden field was to be explored." It has certainly been explored with diligence, and, we think, with success. For such an undertaking the literary leisure of the author, and his access to our most valuable libraries, gave him some advantages, which he might never afterward have possessed; and for the good improvement, which he has made of them, he deserves well of his country.

With this general expression of approbation we might dismiss the work, and leave it to the ordeal of public opinion; but what appeared to us incorrect in narration, erroneous in sentiment, or faulty in style, ought not to be suppressed.

Adams (Samuel), governor of Massachusetts. The selec-

* See observations prefixed to Vol. II. of American Biography.

tion of four of his associates in the declaration of independence, from "a host of worthies," thus left in the shade, will by some be thought invidious; by others perhaps partial. Other observations in this article, we think, savor too much of the political partisan. The nature and design of our work, however, forbid particular remarks on this subject.

"Attempts" Mr. A. says, "were *probably* made by the British to bribe Mr. Adams." We doubt that *probability*. What is quoted from governor Hutchinson does not show it; and, had it been a fact, is it probable that Mr. Adams would have lived until upwards of fourscore years of age, and never have divulged it?

Arnold (Benedict). We question whether this infamous name deserves a place in a work, designed to commemorate the characters of eminent men;

Quique sui memores alios fecere merendo. The distinguished valor of Arnold, and his early and active services in the cause of his country, demand our admiration and applause; but his defection and treachery ought perhaps to exclude him from the company of those patriots and heroes, who, when living, would have disdained him as an associate. The answer of an American prisoner to Arnold's question, What the Americans would do with him, were they to get him in their power, furnishes a good hint for the proper treatment of this arch traitor: "They would take the leg, said he, that was wounded in the attack on Quebec, and bury it with the honors of war; and the rest of your body they would hang in gibbets." The author has indeed aimed at this distributive justice. His concluding remarks on this article are discriminating and useful. But, after all, Arnold is *exalted;* and the spectator, seeing him on an eminence, with his cockade, epaulets, and sword, accompanied by the first men of the country, does not once imagine that he is brought forth for execution.

Brainerd (David). This man, eminently distinguished as an enlightened, zealous, and faithful missionary among the Indians, was, while a member of college, "misled by an intemperate zeal, and was guilty of indiscretions." Supposing himself, like some other young and inexperienced converts, capable of *discerning the spirits of men,* he expressed his belief, that one of the tutors of college was destitute of religion. On conviction of this fault, he was required to make a public confession in the hall. "Brainerd thought," as collegians are apt to think about *requiring testimony, and submitting to discipline,* "that it was unjust to extort from friends what he had uttered in conversation, and that the punishment was too severe. As he refused to make the confession, and as he had been guilty of going to a separate meeting after prohibition by the authority of college, he was expelled." "The expulsion," subjoins the biographer, "was perhaps necessary, as things existed; but in the circumstances which led to it there appears a strong disposition to hunt up offences against the new lights, as those who were attached to the preaching of Messrs. Whitefield and Tennent

were then called. It was not so strange that a young man should have been indiscreet, as that he should confess himself to have been so." Our conclusion from the facts here stated, had we known no other, would have been the reverse of that of the biographer. The offence against the tutor was a gross one; and yet the offender refused to make confession of it. To this first offence he added another, more daring and flagrant. In disregard, if not in defiance, of "a prohibition by the authority of college," he went to a separatical meeting. If such contempt of the government of colleges, and such violations of their laws, were tolerated with impunity, parietal tutors would require additional auxiliaries; and Proctors could never become authors. The truth is, Mr. B. said of Mr. Whittelsey, "He has no more grace than that chair;" and yet, to our knowledge, this graceless tutor was a learned, pious, fervent, and exemplary minister of Christ, who died in a good old age, full of faith and hope, and the tears of an affectionate people watered his grave.* We wonder not, that care was taken to exclude from the "school of the prophets" the fanaticism of the new lights, which was a real opprobrium to the "divine philosophy" of the gospel. The cause of evangelical truth and piety gains nothing by a connivance at the faults of its friends. We doubt not, Mr. B. "verily thought" himself in no great degree criminal; but we verily think him to have been highly culpable, and his punishment just.

BROCK (JOHN). Remarkable correspondences between providential events and the prayers of good men, ought to be piously observed; but it seems a bold interpretation of Providence, to affirm that the poor man who lost his fishing boat, recovered it "in answer to the earnest prayer" of Mr. Brock. The coincidence may have occurred; but neither facts, nor inferences, which rest on the authority of Cotton Mather, where especially there is any thing of the *marvellous*, can be always absolutely admitted.

CLAP (THOMAS), president of Yale College. "By some means he acquired a prejudice against Mr. Whitefield." The means by which this prejudice was acquired are not mysterious. They are plainly shown in the work under review, *article* WHITEFIELD. "In the early periods of his life, he [Mr. W.] was guilty in some instances of uncharitableness and indiscretion." This is the true reason, why, on his first visit to New-England, many of the most respectable ministers of our country acquired a prejudice, or unfavorable prepossession, against him. He corrected his indiscretions, "confessed his fault," became more catholic, and "learned better manners as he went along;" and was accordingly treated afterward with the attention and respect to which his eminent character became entitled.

TAPPAN (DAVID, D.D). Justice is essentially done to this excellent man by the biographer, from whose sketch it will readi-

* This was Mr. CHAUNCEY WHITTELSEY, mentioned in this work, under the article *Samuel Whittelsey*, as "an eminent scholar." He deserved a separate notice.

ly be perceived that he was pre-eminent as a minister, as a theological professor, and as a Christian. "It has been thought however," he observes, "that his usefulness to the cause of divine truth might have been increased, if he had dwelt upon the distinguishing doctrines of the gospel, which he believed, with more frequency and with greater perspicuity and fulness, and if in some instances he had been less careful to accommodate himself to opinions, which he disapproved, and to prejudices, which he thought pernicious." By whom has "it been thought," that this man, so distinguished for his *simplicity and godly sincerity*, was chargeable with such unhallowed conformity to an evil world? To opinions, which he disapproved, if they were but of *doubtful disputation*, and to prejudices, which he thought unreasonable, if they were but consistent with real goodness, he did indeed accommodate himself; and this was one of the loveliest traits of his character. It was an accommodation, which the lessons of the gospel required and which christian philanthropy dictated. It was such an accommodation, as the apostle Paul exemplified, when he *became all things to all men, that he might by all means save some*. That he was careful to accommodate himself to opinions which he seriously disapproved, and to prejudices, which he really thought pernicious, we believe to be an unsupported imputation. The manner of his ministry, as well as of his life, is well known. No contemporary minister, perhaps, was more uniformly and decidedly evangelical in his ministry, than Dr. Tappan. He was a remarkable example, in these degenerate days, of that method of preaching, of which the apostles gave a primitive pattern, when, instead of *handling the word of God deceitfully*, they *by manifestation of the truth commended themselves to every man's conscience in the sight of God*. If it has been *thought*, that he was culpably accommodating in what he deemed momentous, we believe it to be a rare if not a solitary opinion. The idea was taken by the biographer from anonymous "Sketches of the life and character of Dr. Tappan." The author of those Sketches, however, was less positive in his stricture, than the copyist. His language is "It is *doubted*, whether he uniformly showed in what high estimation he held the distinguishing doctrines of the gospel." "*If* he ever gave occasion to say, that he did not express the truths, which he embraced, with sufficient perspicuity and fulness; *if*, in some instances, he was too careful to accommodate himself to opinions, which he disapproved, and to prejudices, which he believed pernicious; it was no greater failing, than has, alas, been found in the best of mortals." The insinuation is indeed strong, but there is no *affirmation*. This anonymous and hypothetical paragraph is raised by the biographer into the rank of legitimate authority and historical verity. This is to reverse the method of an exact historian, who, instead of exalting hypotheses to facts, often depresses assumed facts to hypotheses. In that rank ought this passage

to have been quietly left. Nor ought the following testimony of the writer of the Sketches to have been omitted, which we believe to be literally exact, and which will be thought by many to be an essential vindication of the Professor: "After all, it was manifest, that he made evangelical religion the sum and centre of his preaching."

It is but just to the memory of this good man, to subjoin his own sentiments on the very subject in question, delivered on a solemn occasion,* and conscientiously regarded, we doubt not, in his own public ministry. In answer to the question, "What course shall ministers take to vindicate their injured profession, and to maintain and promote the declining interests of religion?" he says, "In the candid opinion of the preacher, the surest path to these objects is a clear and lively exhibition of the gospel in its full orbed lustre, in all its interesting doctrines, duties, and sanctions, in their public ministrations, enforced by a strong and unceasing display of its excellent spirit in their private deportment. Such an exhibition seems the most promising method to leave on the consciences of their hearers a serious sense of the divine glory and infinite importance of christianity; and to impress surrounding infidels with its transcendent superiority to their boasted schemes of natural religion or human philosophy. But if the public defenders of the gospel studiously accommodate its principles to the boasted but perverted reason and liberality of an unbelieving and licentious age; will they not hold up the christian revelation to the view of infidels as a very uncertain and unimportant system, and give them room to suspect that even its learned and professional advocates are secretly ashamed of some of its evident and distinguishing features?"

We have observed the following *Errors*.

Abbot (Hull) died, not in 1782, but in 1774.

Brooks (Eleazer) is confounded, in one instance, with another officer of that name. It was *not* he, who was "in the second action near Stillwater, Oct. 7, 1777;" but, we presume, it was general John Brooks of Medford. To him, we suppose, judge Marshall refers, in his Life of Washington; in which case, the statement of Mr. A. is incorrect, and the authority misapplied.

Clarke (John, D. D.) was ordained, not in 1788, but in 1778.

Cushing (Jacob, D. D.) preached the sermon on the death of Rev. Joseph Jackson, not in 1776, but in 1796.

Livingston (William, LL. D). The review of the military operations in North America from 1753 to 1756, concerning which the Editors of the Historical Collections observe, that, "it is *said* to have been written by Mr. Livingston, in conjunction with his friends W. Smith and Scott," is *affirmed* by Mr. Allen to have been written by them. We have been assured by a literary gentleman of Philadelphia, that the review was *not* written by them.

Logan (James). His translation of Cicero de Senectute in

* Before the Annual Convention of ministers, 1797.

1744, Mr. A. says, "was the first translation of a classical author, made in America;" but George Sandys, treasurer of the Virginia company, translated Ovid's Metamorphoses in 1623.

Oglethorpe (James), whose age is said by Mr. Allen to have been "ninety-seven," lived, it is believed, to the age of at least one hundred and three years.

We have observed the following *Omissions*.

Backus (Charles, D. D.) published a sermon at the Ordination of Freegrace Reynolds, 1795; sermons at the ordinations of Timothy Mather Cooley and of Joseph Russell, 1796; and five Discourses on the Truth and Inspiration of the Bible, 1797.

Clap (Thomas) published an essay on the nature and foundation of moral virtue and obligation, 1765.

Hitchcock (Enos, D. D.) published an essay on the Lord's Supper.

Marsh (Ebenezer Grant) published an oration "on the truth of the Mosaic History of the creation," delivered at the public commencement in New Haven, 1798.

Phillips (Samuel) published, A Minister's Address to his People, 1739; and, The Sin of Suicide contrary to Nature, 1767.

Smith (Josiah) published a Sermon, entitled "The character, preaching, &c. of the Rev. Mr. George Whitefield impartially represented and supported," 1740.

We have observed the following *Inaccuracies*.

Advocate, used as a verb, is an Americanism. If legitimate, it is offensive, recurring as it does here, with frequency. *Avocation* is incorrectly used by the author for employment. "He followed till his death his accustomed avocation," p. 117, &c. Admirality for admiralty, p. 413. Obstruse for abstruse, p. 613.

Such phrases as the following, are not *Attic:* "His ordination took place;" "his death took place" &c. *passim*. "It was not always the case," p. 614. "It was well that he did," p. 610. "For a length of time," p. 118. "A number of circumstances," p. 547. "A number of such remarkable correspondences," p. 113. "A number of years ago," p. 140. "Absent a number of years," p. 148." refused to assist in this thing," p. 489.

In several instances, something is omitted, which ought to have been inserted to render the subject intelligible. "Squanto—having been carried off by Hunt in 1614," p. 160. No other notice is given of Hunt, in that connexion, if in the volume.—"Three hundred Indians came on from the other fort;" p. 410. No notice but this is given of any other fort.—"Obbatinewa—gave them a promise of assistance against the squaw sachem," p. 87. No account is given of the squaw sachem.

We object to a part of the *title* of this work. "A Summary of the History of the Several Colonies and of the United States" is too *promising*. The reader expects more than he finds. The history of some of the colonies does not fill a single page; of others, not half a one.

A work, so complex and extensive as this, must have imperfections. That this has not more, is greatly to the honor of

the author's diligence and fidelity. A revision of it, with the advantage of his own scrutiny, the suggestions of friends, and additional materials, may render it a more finished production. Some characters may be omitted without detriment, and others advantageously introduced. The Spartan may, in some instances, seize his plunder with more adroitness, and conceal it with more dexterity. Were the author, whose style is generally neat and pure, to use the words of others less, his work would be more homogeneous, and more *his own;* and would therefore better stand the test of the statute laws of Athens, by which it will be tried, and the common law of Sparta, to which he himself has appealed.

Caution recommended in the application and use of scripture language, a Sermon preached July 15, 1777, *in the cathedral church of Carlisle, by W. Paley.* Reprinted, Hilliard and Metcalf, 1809.

This little tract of only eleven pages could hardly be deemed worthy of consideration, did it not appear under the justly respected name of Dr. Paley. It is to be lamented, that a regard to his reputation should not have prevented this old sermon; which has long slumbered in forgetfulness, from being brought again before the public; for that such a sermon, so contradictory to the articles of the church of England, should have been preached by one of the incumbents of that church, and in the audience of one of its bishops, is a circumstance, which might perhaps overwhelm an honest and candid man with surprise.

It is the design of this sermon to show, that certain titles, phrases, &c. found in the New Testament, which have generally been supposed to be applicable to Christians at the present day, or to express doctrines of permanent and unchanging truth, were in reality applicable "solely to the situation of christianity at its first institution." The author introduces four illustrations of his principle. In his first illustration he says, that at the time the Scriptures were written *baptism* was only another name for *conversion*, because none were baptized but converts; and he then adverts to the impropriety, at the present day, of the synonymous use of those words. This caution was perhaps necessary in a church, which says of every baptized infant, that it is, "regenerated with the Holy Spirit;" but how the preacher, a member of that church, should suggest this caution, and yet at every baptism be willing to read a service, which contradicted his own belief, is somewhat wonderful, if it is not singular. He does not seem, however, to be correct in his supposition, that the Scriptures use the word baptism in the same sense as conversion; for the passages quoted,* do not evince this, as any one will perceive, who will take the trouble to examine them. If he had said, that the fathers called baptism regeneration, his statement could not be denied.

* Mark xvi. 16; Acts xxii. 16; ii. 38; Titus iii. 5.

Under his second illustration, he considers the terms "elect", "called", "saints", and the phrases "in Christ" "a chosen generation, a royal priesthood, a holy nation, a peculiar people," as used only to distinguish the *professors* of christianity from the rest of mankind, particularly from the heathens, and he asserts, that the same titles are now very obscure in their application to the whole body of Christians, because there is not a very perceptible union among them; and because they do not dwell among heathens, with whom they may be compared. To apply these titles to individuals, or to a party, he says, is "extremely disgusting to the sober part of the professors of religion." In support of his position, he declares, that the word *convert* or *converted* may in many places be substituted for the above mentioned words, or phrases, without any injury to the meaning. If the author means by a *converted* man one, who is renewed by the Spirit of God, and rescued from his natural selfishness, is rendered holy, there will be no controversy with him; but if he means, as it appears he does, merely a *professor* of christianity, his rule will be sufficiently tested by applying it to the following passages. "Do ye not know, that the *saints* [*the professors*] shall judge the world?"* "Who hath made us meet to be partakers of the inheritance of the *saints* in light."† "Who shall lay any thing to the charge of God's *elect?*"‡ "sanctified by God the Father, and preserved *in Jesus Christ*, and *called*."§ "The dead *in Christ* shall rise first." Similar passages might be multiplied without end. Now let any one substitute *professors* in the place of *saints*, &c. and say whether the absurdity, which would thus be introduced into the Scriptures, does not demonstrate the incorrectness of the principle, laid down by the preacher?

In his third illustration he endeavors to prove, that the words *foreknow*, *predestinate*, *choose*, *elect*, &c. relate only to a new society of men, who were to take the place of the rejected Jews, and not to individuals; and to the events of this life, and not to the final destiny of mankind. Upon this hypothesis perhaps the following passages would be obliged to undergo a transmutation in order to exhibit good sense. "Whom he did *foreknow*, he also did *predestinate*, to be conformed to the image of his Son, them he also called and *justified*, and *glorified*."** Unless it be supposed that all who enjoy the new dispensation, that is, all *professing* Christians, are justified, and will be admitted to future glory, how will any one, on the principle in question, vindicate the truth of this portion of Scripture? "According as he hath *chosen* us in him before the foundation of the world, *that we should be* holy and without blame before him *in love*."†† "No man can come unto me, except the Father, which hath sent me, *draw* him."‡‡ "Having *predestinated* us *to the adoption*

*1Cor. vi. 2. †Coloss. i. 12. ‡Rom. viii. 33.

§ Jude 1. ** Rom. viii. 29, 30.
†† Eph. i. 4. ‡‡ John vi. 44.

of sons."* "He hath mercy, on whom he *will* have mercy, and whom he will he hardeneth."† Unless these passages, without violating the rules of sober criticism, can be reconciled to the principles of the sermon before us, those principles must be regarded as of little worth.

Our author says, indeed, that the absolute appointment to salvation or perdition, independent of ourselves or any thing we can do, lays the axe to the root of all religion; but if he had diligently considered the above recited passages, he would have found, that such a doctrine is not a doctrine of Scripture; for the sacred volume declares the means to be ordained as well as the end, and teaches that the "elect" are appointed to "do" something in this world as well as to inherit eternal life. If he had also made himself acquainted with the opinions of those, whom he was opposing, he would probably have discovered, that they did not admit any predestination, which was not supposed to conduct men to uprightness of conduct and benevolent exertions.

The fourth and last illustration is very similar to the second. Because the change from heathenism, or from the Jewish religion to christianity was great, and presented new prospects and inspired new hopes, therefore the author supposes, that the phrases "new creature," "new creation," "born again of God and of the Spirit," &c. express only the reception of christianity, and have no reference to the agency of divine power in renewing the sinful heart. If it be asked, he says, what such expressions of Scripture mean; "we answer, *nothing;* nothing, that is, to us; nothing to be found or sought for in the present circumstances of christianity;"

Yet this is the preacher, who at the close of his sermon, claims to be a minister, "not of his own fame or *fancies*, but of the sincere gospel of Jesus Christ!" Yet this is the vicar of Dalston, who by subscribing the articles of the church of England, had openly and explicitly declared his belief, "that original sin is the fault and corruption of the nature of every man—whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation; and this infection of nature doth remain, yea, in them that are *regenerated, &c.;*" "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and *working* with us, when we have that good will;" "works, done *before the grace of Christ* and the *inspiration of his Spirit* are not pleasant to God;"—"predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they, which be endued with so excellent a benefit of God, be *called* accord-

* Eph. i. 5. † Rom. ix. 18.

ing to God's purpose *by his Spirit, working* in due season." &c.

In what light will the honesty and integrity of the man be considered, who subscribed these articles and yet printed the sermon under review? And was this man Mr. Paley, who has himself minutely explained, and forcibly inculcated the principles of moral rectitude, and who has demonstrated the truth of the Christian system? It was indeed Mr. Paley; but the sermon was published when he was a young man, before his patience of inquiry had brought him nearer to the truth, before his maturer observations and the lessons of experience had made him think more correctly; and we may add, before the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death.

In this sermon, printed first in 1777, he says that only to turn from heathenism to christianity was all that was meant by the phrases, "to be dead to sin, and *alive from the dead*," "*to be born of the spirit*" &c. and that these scripture expressions cannot be applied to men under the present circumstances of christianity. But age, and we trust the grace of God, brought to him wisdom. After the revolution of thirty years he was called from life, and he left behind him a volume of sermons, which has lately been presented to the public. In this volume, written, when the presumption of youth had passed away, he says, "*death* in St. Paul's epistles hardly ever signifies a natural death, to which men of all kinds are equally subjected; but it means a *spiritual* death, or that *perdition* and destruction, to which sin brings men in a future state." p. 291.

"With what but with the operation and the co-operation of the Spirit of God as of a real, *efficient, powerful*, active Being, can such expressions as the following be made to suit? "If so be, that the Spirit of God dwell in you." "If any man have not the Spirit of Christ he is none of his." "Ye have received the Spirit of adoption." "The Spirit itself beareth witness with our spirit." These passages either assert or assume the fact, namely, the existence and *agency* of such a *Spirit;* its agency, I mean, *in and upon the human soul*," p. 303.

Thus speaks the aged Dr. Paley; but if young Mr. Paley had been asked in the year 1777, what was the meaning of the above recited passages of Scripture, whether they expressed any influence or agency of the Holy Spirit upon the sinful heart? He would have said, "No, they mean NOTHING!"

Why is this old sermon, which the author in his last days would have been ashamed to acknowledge, and which he must have wished to be suppressed on account of its errors, not to say of its most fatal perversion of religious truth; why is this old sermon just at this time republished? We submit the question to the reflections of our readers.

RELIGIOUS INTELLIGENCE.

PROCEEDINGS OF THE SOCIETY IN ENGLAND FOR PROMOTING CHRISTIAN KNOWLEDGE IN FOREIGN PARTS.

THE subscribing and corresponding Members of the Society are now upwards of 3174; of which number, 194 subscribing members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have amounted to 13,923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.* has been expended in Bibles and other books for distribution; about 2,000*l.* in stores, salaries, and gratuities for the East-Indian Missionaries; and about 1,200*l.* in printing an edition of the Welsh Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding members, consisting of 4,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120, 157 small Tracts, some in half binding, and others stitched.

The number persons baptized by the baptist missionaries in India down to November 1807 was 123, near a hundred of whom were natives, chiefly Hindoos, with a few Mahometans. Nine were of the Brahmin cast. This conversion of learned Brahmins, this triumph over men in the most elevated cast, must afford great encouragement to the pious persevering missionaries.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

EAST INDIES.

THE following is an abstract of the Society's account.

Mr. Pœzold reports, that Mr. Henry Horst, who for many years had been employed in the concerns of the mission, had at length received the ordination of the Lutheran church, from the hands of the worthy senior of the Society's missions, the Rev. Mr. Pohle, with the consent and approbation of the brethren Kolhoff and Holzberg, and himself. "Mr. Horst," he observes, "certainly deserves it, being a man of considerable literary attainments, as well as of good moral character, for which he is greatly esteemed at Tanjore. Our excellent brother Kolhoff bestoweth great praise on him, and seems to be of one heart and one soul with him. They are now labouring together, in the vineyard of the Lord, with an exemplary zeal and activity."

The notitia transmitted by Mr. Pœzold for 1806, are as follows.

At Vepery, in the Malabar congregation, 25 infants and 9 adults baptized, 4 marriages, and on Easter-day 102 communicants: In the English and Portuguese congregation, 36 children baptized, 17 marriages, and 96 communicants. At Negapatam, 15 children of European extraction, 1 Malabar child and 2 Malabar adults, baptized; 12 marriages, 65 Portuguese and 19 Malabar communicants. At Sadras, &c. 7 children of European extraction baptized, and 7 communicants.

The Rev. Mr Pohle, in a letter dated at Trichinapally, the 16th of February, 1807, states, that in the course of the preceding year there had been in that mission, and at Dindegal, 21 baptisms amongst which were 5 of adult heathens, and 3 converts from popery, 4 marriages, 159 communicants, about 50 English scholars, and about 30 Malabar scholars.

The Trichinapally congregation of Portuguese and Malabars amounted to 334 souls, which together with about 30 at Dindegal and Madura, made 364. As officiating chaplain of the garrison of Trichinapally, he had had 32 baptisms, and 18 marriages, the communicants having been 13. Since the departure of the

Rev. Mr. Ball, one of the chaplains of the East-India Company, he had continued to officiate alone. His fellow-laborers, in the Mission, were two English schoolmasters, three catechists, and three Malabar schoolmasters, who were in training to be made catechists. The Christians at Dindegal and Madura had been frequently visited by the catechists, *who also frequently announced the gospel of Christ to the natives.* Mr. Pohle considered his mission, on the whole, to be on a promising footing. He had been successively favored with visits from Messrs. Kerr of Madras, Buchanan of Calcutta, and John of Tranquebar, with whom he had had important conversations, concerning the English missions, and the dissemination of christian knowledge in the East.

Dr. Buchanan who had had opportunities of personally knowing Mr. Henry Horst, had much encouraged the idea of his ordination; which had taken place by the hands of Mr. Pohle, and his co-ordinators Mr. Kolhoff and Mr. Holzberg, on the first Sunday of the preceding advent, at Tanjore, in the manner Mr. Kolhoff, and the country priest Sattianaden, had received their ordinations, through the hands of Father Schwartz. Mr. Pohle therefore strongly recommended the reception of Mr. Horst, as the Society's missionary, and that they would grant to him the salary of a missionary; to which recommendation the Society have acceded.

Mr. Pohle mentions, that they had celebrated a jubilee, on the 13th of July, 1806, in commemoration of the arrival of the two first protestant missionaries at Tranquebar, on the 9th of July, 1806, with thanksgivings and praises to God, and a sultable sermon from Matt. xxviii. 19.

He expresses his wish that the mother mission at Tranquebar may continue to be remembered for good by the Hon. Society, as it still supplies the daughter missions with books, treatises, &c. from its press.

Mr. John had resolved on a voyage to England and Denmark, in consequence of medical advice; and in order to give a clear and oral account of the missions to the respective superiors, he had previously visited Tanjore, Trichinapally, and the christian congregation in the country, where he had had many conferences with the brethren, in the view of preserving and promoting the objects of the missions, and encouraging, together with the christian religion, civilization and industry amongst the Christians, and particularly in the mission schools; and he had had much pleasure in finding his excellency the Maha Rajah, the English Resident Captain Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid these good designs, where opportunities should occur.

Mr. John, however, finding difficulties in getting a passage, and that his complaints returned with greater violence, found it necessary to return to Tranquebar, where, in October, he had providentially arrived by sea. Since then, he had been enabled to retake his share in the charge of the mission, the duties of which had chiefly fallen on Mr. Cammerer, who had, however, been faithfully assisted by Mr. Schreyvogal in the church, and in the schools of the Malabar and Portuguese congregations. In both, the increase in the years 1805 and 6 was 249; amongst whom were 30 heathens and four Roman catholics. Their marriages had been sixty-five, communicants 2,240, and the number of school children, exclusive of those in the country, 150.

In consequence of the scarcity of paddy, they had been obliged to return many school children to their parents, and to refuse many who were brought for reception. Some enemies too had united to disturb the established order of the mission, to grieve the missionaries, to ruin the catechists and elders, and to seduce a part of the Christians; but they report, with gratitude to God, that these schemes had been confounded, and that the better part of their Christians had acknowledged the value of enjoying the means of grace; and their esteem for those, who had their spiritual and bodily welfare at heart, had rather increased than diminished; and instances of true piety, on the occasion, had also increased. Some new arrange-

ments had been made to encourage industry, and civilization amongst the Christians and school children. The latter were directed to occupy their minds by learning in the forenoon; and in the afternoon, their hands and feet, by cultivating the school yards and grounds adjacent with different vegetables, which heretofore were bought at the market. The several Christian families were encouraged to do the same on the spots next to their houses, and were assisted, as far as possible, by having wells dug for them, and by being furnished with the necessary utensils. The catechists and Christians in the country were continually directed and encouraged to make the best use possible of the ground granted by government to the chapels and houses, through the generous endeavors of that inestimable friend of mankind, and of his country, Mr. Charles Harris; whose removal from the collectorship they, with the inhabitants in general, and particularly the poor, most keenly lament. Of the character of this gentleman, they speak in the highest terms. The catechists had been encouraged to practise vaccination, which they had done gratuitously to a great extent in various districts, looking for their reward from above. The names of many hundreds of poor children, whom they had vaccinated, had been brought to the missionaries, and in no instance does the experiment appear to have failed.

The cultivation of potatoes having been very successfully introduced in some of the more remote and inner parts of the country, and a trial also having been successfully made nearer the sea-coast, they entertained the hope that similar attempts amongst other Christians, which were to be pursued when the hot season and the rains were over, would not fail of success.

They would not cease to shew and testify to the public, that the mission and christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and promoted.

They observe, that if the Indian nations were to be blessed with the Holy Scriptures, or at least with the New Testament, and some parts of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and heathens applied for copies.

Relig. Mon.

OBITUARY.

A BRIEF SKETCH OF THE LIFE AND CHARACTER OF THE REV. DANIEL M'CALLA, D.D. LATE PASTOR OF THE INDEPENDENT OR CONGREGATIONAL CHURCH AT WAPPETAW, IN THE PARISH OF CHRIST'S CHURCH, SOUTH CAROLINA.

Dr. McCalla was born at Neshaminy in Pennsylvania in the year 1748. Blessed with most excellent and pious parents, he was early instructed by them in the principles of the christian religion, and attended on this species of instruction with uncommon expansion of mind, and great seriousness of reflection. He received the rudiments of his education at the grammar school in Foggs-manor in his native state, under the direction of the Rev. John Blair, where he acquired a taste for classical learning, which did honor to his preceptor and displayed the opening of a refined and manly genius. At this place he was also distinguished for early piety and was admitted to the communion of the church in the thirteenth year of his age.

When properly qualified he was removed to Princeton, where, by intense application, his constitution was endangered, and parental interference became necessary to prevent his falling a sacrifice to the ardor of his mind.

In 1766 he finished his course at College, and was honored with the degree of Bachelor of Arts, with the reputation of extraordinary attainments.

Being now only in his 19th year, Mr. McCalla was prevailed upon, by the solicitation of several respectable and literary characters in Philadelphia, to open an academy in that place for the instruction of youth in languages and sciences. In this useful employment he acquitted himself with honor, and with general approbation. In the mean time, in addition to his favorite studies of Theology and Belles Lettres, he made himself acquainted with the science of medicine and the collateral branches of literature, and obtained a critical knowledge of the French, Spanish, and Italian languages.

On the 29th of July, 1772 he was licensed to preach the gospel, and received testimonials of the first Presbytery of Philadelphia, of their high approbation.

His popular talents soon attracted the attention of several vacant congregations, who wished to obtain his residence among them, as their pastor. He gave the preference to the united churches of New Providence and Charleston in Pennsylvania, and was ordained their minister in 1774.

In this situation he preached to great acceptance till the commencement of the American Revolution, when a new field opened for the exercise of his eloquence, and he became peculiarly useful in directing the views and in inspiring and confirming the patriotism of many others, as well as those of his own congregations.

After the commencement of hostilities, when troops under the command of General Thomson were ordered to Canada, at the solicitation of several of the officers, he was appointed by Congress to a chaplaincy to attend that corps. His opportunities for ministerial usefulness however were not equal, in this station, to his wishes: for soon after his arrival in Canada, he was made prisoner with General Thomson and several of his officers at Trois Rivieres.

After several months confinement on board of a loathsome prisonship, he was permitted to return to his friends on parole, and was restored to his congregations in the latter end of 1776. But the tranquillity he enjoyed here was not long; it was interrupted by an order issued by the commander of the British army then in Philadelphia, for apprehending him on a pretence of his having violated his parole in praying for his country. He had timely notice of this order, and retired to Virginia. Here having received information of his release from parole by an exchange of prisoners, he returned to the uncontrolled office of his ministry, and at the same time took charge of a respectable academy in Hanover County. But it pleased the Head of the church by a train of providences to remove him once more to a situation better suited to his inclinations in Christ's church; where, in undisturbed retirement, he could pursue his beloved studies and indulged his ample mind in inquisitive research.

It has often been considered by some of Dr. Mc Calla's friends, as a subject of regret, that his useful talents were confined to so limited a sphere. He was himself of a different opinion. His predilection for solitude for the sake of study was such that nothing but a strong conviction of imperious duty, could ever have drawn him out of it. Happy in the affections of a beloved congregation among whom he enjoyed alternately the advantages of public usefulness and retirement, no inferior consideration could have induced him to desire a change.

In retirement he possessed a tranquillity little known in the miscellaneous throngs of populous cities, which he would not have bartered for any flattering encomiums in the roll of Fame. Rather avoiding than courting public notice, he never sought, nor willingly consented that his friends should seek for him a more conspicuous station, than the one he occupied. In retirement he indulged his taste for elegant literature on every subject; through his whole 21 years residence at Wappetaw, his attention was principally directed to the sacred Scriptures. He read them diligently in the originals, and in the several languages into which

they have been translated, collected and compared the various readings from many authorities, and had it in design, had life been spared, to have digested his remarks and arranged them in an order which would have rendered them useful to posterity. But infinite Wisdom determined otherwise. An afflictive providence, by the death of a most amiable, excellent, and dutiful daughter,* an only child, accelerated an event, which frequent attacks of sickness, on a constitution already almost exhausted, must soon have brought to pass. He bore the affliction with exemplary resignation, and while he felt with sensibility, he blessed the hand that inflicted the stroke. In religion he found resources sufficient to support his spirit, but not sufficient to fortify his enfeebled frame against the power of disease. In calm submission to the paternal will of God, he met the king of terrors with the composure and magnanimity of a Christian, and on the 6th day of April 1809, in the 61st year of his age sweetly resigned his soul into the arms of the Savior in whom he had long placed an unwavering confidence.

Dr. Mc Calla was in person a graceful figure, polite, easy, and engaging in his manners: entertaining and improving in conversation, of a lively fancy, and a generous heart, of unfettered liberality, and undissembling candor.

He was easy of access, a friend to human nature, but peculiarly attached to men of science and religion.

With powers of mind equal to his piety and benevolence, he justly held a place in the foremost ranks of eminent and good men.

He was a profound scholar combining the wisdom of antiquity, with the refinements of modern literature. In biblical learning, criticism, and sacred history he was exceeded by none.

As a divine his theological opinions were founded solely on the Scriptures; a strong advocate for the peculiar glory and divinity of the Son of God, and zealously inculcating the obligation on all men to worship him; he professed without servile attachment to party distinctions of any name, to be a moderate Calvinist. On the subject of church government he was liberal, but thought the popular plan of congregational churches the most consonant to apostolic and primitive practice, and best suited to promote the interests of piety and virtue.

As a preacher the elegance of his manner, the perspicuity of his style, the abundant variety of his information, enforced by a manly and almost unrivalled eloquence at once charmed, convinced, and instructed.

The subjects of his pulpit addresses, never uninteresting, seldom speculative, were always calculated to inform the understanding and improve the heart. To have been languid or unbenefited under his ordinary preaching would have evidenced great insensibility or depravity.

As a teacher of youth he had a peculiar facility of communicating the knowledge with which he was so copiously endowed, and the peculiar happiness of commanding obedience and respect without severity or hauteur.

As a man of piety and virtue, with as few infirmities as usually fall to the lot of good men in the present world, his example in every department in life was worthy of imitation, and displayed a rectitude of mind, which could only result from perfect integrity of principle.

His loss to the church, to the partner of his life, to his friends and his country, is unspeakable: "Well done good and faithful servant" and a *mansion in heaven* we trust, are his reward.

* *It ought to have been mentioned before, that when in Virginia Mr. Mc Calla was married to Miss Elizabeth Todd, third daughter of the late Rev. John Todd of that State. By this Lady he had only one child to live, who became the wife of Dr. John R. Witherspoon, and died in the 27th year of her age, leaving one son.*

TO CORRESPONDENTS.

"A word to Christians," and "Thoughts on the means of Grace," are received and on our files for publication.